



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

University of Virginia Library

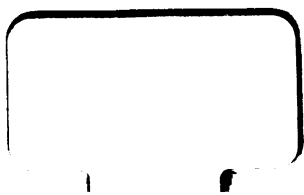
PL8511 .M5 1908

ALD

The Mende language, containing



MX 001 189 884





THE MENDE LANGUAGE

THE MENDE LANGUAGE

CONTAINING

USEFUL PHRASES
ELEMENTARY GRAMMAR
SHORT VOCABULARIES
READING MATERIALS

BY

F. W. H. MIGEOD

TRANSPORT OFFICER
GOLD COAST COLONY



LONDON

KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.
DRYDEN HOUSE, 43 GERRARD STREET, W.

1908

PL
8511
.M5
1908
518462

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED

INTRODUCTION

THE Mende nation is located in the eastern part of the Sierra Leone Protectorate. As to its origin I have been unable to obtain any information, but if its recent movement be any indication, the general direction of its migration would seem to have been southerly. In the fourth decade of the nineteenth century Mendes were apparently little known on the seaboard, except as slaves brought down from the interior. The late Reverend Dr. Schoen, of the Church Missionary Society, and the author of books on the Hausa, Ibo, and Mende languages, states (1882) that "it seems that the nation is pressing on to the seashore, as they occupy at present the country where, in 1839, the slave-dealers had their depôts of slaves in the Sherbro country. Their baracoons were destroyed on the banks of the great river Bum by Captain Denman, of the British Navy, in 1840 or 1841, and since that time the country is open to British commerce and missionary operations, and the Mende are the principal occupants of the place, and their language has all but superseded, and will ere long supersede, the Sherbro altogether." This movement has continued, but the Sherbro language still exists.

The imposition of peace on the country after the war of 1898, when the nation endeavoured to throw off European control, seems to have been the immediate cause of large numbers of the young men leaving their country. The suppression of local feuds deprived them of their chief activities. When there was constant local warfare the safety of the town depended on its male inhabitants being always at home. With the abolition of the necessity for their presence the young men began to look around for some direction in which to turn their energies, and finding none at home they were necessarily compelled to go abroad; and they are now to be found in all parts of West Africa, including the French and German colonies. As regards the Gold Coast, they were first introduced to that country through being brought in small numbers in the capacity either of soldiers or carriers for the local wars, beginning with the Ashanti war of 1873. For

the Ashanti war of 1900 they came in larger numbers. The West African Regiment, which was sent from Sierra Leone, had many Mendes in its ranks; and of the carriers that were enlisted at Freetown for the same war probably over 4000 were Mende. About this time, too, large numbers were recruited as labourers for the Sekondi to Kumasi railway. As many as were willing to go were sent back at the expiration of their engagements, but many returned again to obtain work either from the Government or on the mines. At the present time (1907) they probably do not number much more than 1200 in the Colony, and four to five years would seem to be the average period of residence. Their number has been steadily decreasing, owing to the restrictions imposed by the Sierra Leone Government on their leaving that Colony, and those that go back home now find it difficult to come again. Unlike the Krumen, who have considerable objection to leaving the coast-line, and who work in gangs, which come and return annually, the Mendes subject themselves to no similar restrictions, and their enterprise and self-reliance take them everywhere.

They are not generally tall, but sturdy, fearless, and capable of great endurance. The following table of measurements, which I have made, gives possibly a fairly correct indication of this people's stature.

HEIGHTS OF 894 MENDES MEASURED.

	No.		No.
Shortest 4.8 $\frac{1}{2}$		5.5 $\frac{1}{2}$ and 5.5 $\frac{3}{8}$	41
Up to and including 4.11 $\frac{1}{2}$	14	5.5 $\frac{3}{4}$ „ 5.5 $\frac{7}{8}$	28
5 ft. and up to 5.0 $\frac{7}{8}$ inclusive	24	5.6 „ 5.6 $\frac{1}{8}$	26
5.1 and up to 5.1 $\frac{1}{2}$ inclusive	42	5.6 $\frac{1}{4}$ „ 5.6 $\frac{3}{8}$	29
5.2 and 5.2 $\frac{1}{8}$	21	5.6 $\frac{1}{2}$ „ 5.6 $\frac{5}{8}$	34
5.2 $\frac{1}{4}$ „ 5.2 $\frac{3}{8}$	15	5.6 $\frac{3}{4}$ „ 5.6 $\frac{7}{8}$	23
5.2 $\frac{1}{2}$ „ 5.2 $\frac{5}{8}$	26	5.7 „ 5.7 $\frac{1}{8}$	16
5.2 $\frac{3}{4}$ „ 5.2 $\frac{7}{8}$	22	5.7 $\frac{1}{4}$ „ 5.7 $\frac{3}{8}$	24
5.3 „ 5.3 $\frac{1}{8}$	25	5.7 $\frac{1}{2}$ „ 5.7 $\frac{5}{8}$	19
5.3 $\frac{1}{4}$ „ 5.3 $\frac{3}{8}$	40	5.7 $\frac{3}{4}$ „ 5.7 $\frac{7}{8}$	23
5.3 $\frac{1}{2}$ „ 5.3 $\frac{5}{8}$	26	5.8 „ 5.8 $\frac{1}{8}$	19
5.3 $\frac{3}{4}$ „ 5.3 $\frac{7}{8}$	40	5.8 $\frac{1}{4}$ „ 5.8 $\frac{3}{8}$	8
5.4 „ 5.4 $\frac{1}{8}$	48	5.8 $\frac{1}{2}$ „ 5.8 $\frac{5}{8}$	14
5.4 $\frac{1}{4}$ „ 5.4 $\frac{3}{8}$	28	5.8 $\frac{3}{4}$ „ 5.8 $\frac{7}{8}$	11
5.4 $\frac{1}{2}$ „ 5.4 $\frac{5}{8}$	36	5.9 and over	40
5.4 $\frac{3}{4}$ „ 5.4 $\frac{7}{8}$	37	Tallest 6.1 $\frac{1}{4}$	
5.5 „ 5.5 $\frac{1}{8}$	49		894
5.5 $\frac{1}{4}$ „ 5.5 $\frac{3}{8}$	46		

The nation seems to be formed by an admixture of a tall, slim race, presumably coming from the open country to the northward, with the short, thick-set race, which ancient records, dating back as far as the time of the Phœnicians, show to have been the inhabitants of the tropical African forest in past ages : which view the foregoing figures appear to support.

The customs of the Mendes, as far as I can learn from hearsay, do not seem to differ greatly from those of their immediate neighbours, who still remain pagans. The great institution of the country is Poro ; an institution similar to which exists among the Vais, their neighbours to the south-east, and I believe also in other adjoining countries. As reference has been made to it, it may be briefly stated that Poro is virtually a system of education. It has been described as a secret society ; but there cannot be much secrecy about what has been attended by nearly all the youth of the country. The course of instruction varies with the desire and status of the individual and the fees paid. Dancing, singing, gymnastics, medicine, and mystic rites are amongst the subjects taught, and for some boys the course lasts seven years. Girls also go through a course of instruction suitable for them, which they are not permitted to talk about with the other sex. What is Poro to the men is called 'Sande' or 'Bondo' for the women.

As to the affinities of the Mende language I am unable to say much, having, of the surrounding languages, only been able to examine Vai. Vai is a language of interest from its having a syllabic writing of its own. It has a very considerable number of words in common with Mende, and in many leading particulars the grammar harmonizes. The Vais have a tradition that they themselves came from the north. It is therefore not unlikely that a Mende migration mixing with the already existing coast inhabitants produced the Vai nation. The Mendes call Vais 'Karō,' and the Vais call Mendes 'Huro' or 'Wuro.' Mende must not be confused with Mande, which is the language of the Mandingos. As the structure and grammar of a language are a surer indication of its affinity to other languages than its words, I have in the subjoined table compared Mende with Vai as well as with Hausa. With Hausa, from its distance, it can have no possible connection ; but the comparison shows the striking differences in the languages of a relatively small portion of Africa,

COMPARATIVE STATEMENT OF MENDE, VAL, HAUSA.

RULE OF GRAMMAR OR IDIOM.	MENDE.	VAL.	HAUSA.
Foreign words	Not many recognisable. Yes.	Many Mende words.	Many Arabic words.
Can build up words from own roots	Yes.	Apparently only to a limited extent. Yes.	No.
Whether a written language	No.	Yes.	Yes.
<i>Noun</i> —			
Definite and indefinite forms	Yes.	No.	No.
Several plural forms to each noun	Yes.	No.	Yes.
Plurals on regular lines	Yes.	Yes.	Mixed.
Singular for plural used as an idiom	No.	—	Yes.
Declined	No.	No.	No.
In compound nouns does qualifying noun come before the other?	Before.	Before.	After.
Agent—prefix or suffix	Suffix.	Suffix.	Prefix.
Gender	No gender.	No gender.	Grammatical.
A neuter	No.	No.	No.
<i>Adjective</i> —			
Position with reference to qualified noun	After.	After.	Before and after.
Gender form	No.	No.	Yes.
Comparison, direct or circumlocution	Circumlocution.	Circumlocution.	Circumlocution.
Numerals—18, 19 ; 28, 29, etc.	Added to previous decade.	Added to previous decade.	Taken from succeeding decade.
Basis	Ten.	Ten.	Ten.
Periods used	Scores.	Scores.	Hundreds and thousands.
<i>Pronouns</i> —			
Possessive—position with reference to noun	Before.	Before.	After.
Objective—position with reference to verb	Before.	Before.	After.
Personal—required to complete subject	Yes.	No.	Yes.
Relative—number	One.	None.	One.
Gender form	No.	No.	Second and third person singular.

<i>Verb</i> —					
Number of voices	One.	One.	Five.		
Same verb used transitively and intransitively	Yes.	Yes.	No.		
Moods—special conjugation.	No.	No.	No.		
a continuous	Yes.	Yes.	Yes.		
Tenses—numerous	Yes.	No.	No.		
auxiliaries necessary	Yes.	Yes.	No.		
singular different from plural	No.	No.	No.		
Auxiliaries—numerous	Yes.	No.	Yes.		
gender form	No.	Before verb.	After verb.		
Direct object—position if a noun	Before verb.	Before verb.	After verb.		
‘To have,’ how rendered	‘Is in the hand.’	—	‘Is with.’		
Personal pronoun conjugated	Yes.	—	Yes.		
Indefinite use of ‘one’	‘They’ with the verb.	—	Passive voice construction.		
<i>Adverbs of manner</i> , how formed	Over 150 separate words not derived from adjectives.	Separate words.	Adjective or noun preceded by ‘with.’		
<i>Prepositions</i> or postpositions	Postpositions, one exception.	Postpositions.	Prepositions.		
“ joined to verbs to modify the meaning	Yes, as prefixes mostly.	—	No.		
<i>Sundry</i> —					
Negative construction	Very complex.	Simple.	Simple.		
Interrogative—reversed pronoun and verb, or intonation	Intonation.	Intonation.	Intonation and a particle.		
Elision of syllables	Frequent.	Occasional.	Occasional.		
Initial consonantal changes—for euphony	Yes.	No.	No.		
for gender	No.	No.	Yes.		
In connected propositions—simple co-ordination or subordination	Simple co-ordination mostly.	Simple co-ordination.	Simple co-ordination.		

My study of the Mende language has been carried on during my last two tours of service on the Gold Coast. The Mendes that are there to work have come from all parts of their own country, and therefore every form of the language is used. In consequence of this and of their comparatively small number I have not been in a position to strictly confine myself to any one variety of the language. I do not care to use the word 'dialect' in this respect, as the differences seem generally so small as to render the term 'dialect' inapplicable. There are, however, some varieties of Mende spoken on the borders of the country where the people have mixed with their neighbours. There is, for instance, the Kpa Mende on the west. This may possibly be entitled to be called a dialect, but I have not yet had an opportunity of studying it. There is also the Pokpa, on the east, which, I am informed, is a mixture of Mende, Vai, and Gura. In this book I have endeavoured to employ the southern form of speech, following Dr. Schoen, who published a grammar in 1882 and a vocabulary in 1884. The former is out of print, and I believe the latter very nearly so also. Of the stories at the end of the book, Nos. 1 to 7 were dictated to me by a native of Bo, the remainder by a native of Panguma. I have, however, gone through them with a native of Mofwe, as also I have the other portions of the book, and assimilated them in details of pronunciation.

Finally, the scheme I have adopted is one of short sentences of practical use, classified under their proper heads. Whenever possible a sentence is repeated if it can be made to illustrate more than one grammatical rule, and I have endeavoured to avoid the coining of phrases for the sake of furnishing examples of a rule.

F. W. H. MIGEOD.

September, 1907.

CONTENTS

	PAGE
INTRODUCTION	V

PART I.—USEFUL PHRASES.

i. One-word phrases	17
ii. Two-word phrases	18
iii. Three-word phrases	23
iv. Travelling	28
v. Salutations	34
vi. Saying, talking, etc.	36
vii. Buying and selling	37
viii. Giving	38
ix. Going	39
x. <i>Dewe</i> = cut, pass, beat, etc.	42
xi. <i>Lī</i> = heart	43
xii. <i>Gū</i> = can	43
xiii. Want, like	44
xiv. See, look	45
xv. To have	45
xvi. Sickness	46

PART II.—GRAMMAR.

CHAPTER I.—GENERAL REMARKS ON PRONUNCIATION, ETC.	47
---	----

i. Structure	47
ii. Absence of meaning to root forms	48
iii. Pronunciation—general	48
iv. „ of consonants	48
v. „ of vowels	49
vi. Contractions	50
vii. Changes of consonants	50
viii. Changes of vowels	54
ix. List of words much alike	55

	PAGE
CHAPTER II.—SUBSTANTIVES	57
i. Definite and indefinite forms	57
ii. Gender	58
iii. Number	58
iv. Case	59
v. Compound nouns	60
vi. Substantives formed by addition of suffixes, etc.	60
CHAPTER III.—ADJECTIVES	62
i. Inflection	62
ii. Syntax	62
iii. Adjectives ending in <i>ngo</i>	64
iv. Comparison—Comparative	65
Superlative	65
v. Numeral Adjectives : (1) Cardinal	66
(2) Ordinal	67
(3) Distributive	67
(4) Multiplicative	68
(5) Predicative	68
CHAPTER IV.—PRONOUNS	69
i. Personal	69
ii. Demonstrative	72
iii. Relative	73
iv. Interrogative	73
CHAPTER V.—THE VERB <i>TO BE</i>	75
i. <i>Lo</i>	75
<i>Lo a</i>	76
ii. <i>Mia</i>	77
iii. <i>Le</i>	78
iv. <i>Ye</i>	79
v. <i>Yele</i>	80
vi. <i>Ya</i>	80
vii. <i>To be</i> omitted	80
CHAPTER VI.—THE VERB	82
i. Division—Voices	82

CONTENTS

xiii

	PAGE
ii. Moods—Imperative	82
Infinitive	83
Indicative and Subjunctive	84
Continuous	84
iii. Tenses—Conjugation of tenses in Positive and Negative	84
Aorist	84
Present	84
Past, I	84
Past, II	85
Past, III	85
Perfect	85
Pluperfect in three forms	85
Future	86
Future and Conditional Negative	86
Future perfect	86
Imperative—Present	86
Continuous—Aorist	87
Present	87
Past	87
Future, I	87
Future, II	88
<i>Ngo</i> Form—Present	88
Past	88
Future	88
iv. Examples of uses of various tenses	89
v. Conjugation of <i>ngē</i> , I say	92
vi. Negative construction	92

CHAPTER VII.—ADVERBS 96

i. Adverbs of place	96
(1) Pure adverbs of place	96
(2) Adverbs being also prepositions	96
(3) Adverbial expressions	97
Examples of uses of above	97
ii. Adverbs of time	101
(1) Adverbs of time	101
(2) Adverbial expressions	102
Examples of uses of above	102
(3) <i>Before</i> , <i>Mende</i> expressions for	105
(4) Miscellaneous expressions relating to time	105
iii. Adverbs of affirmation and negation	107
iv. Adverbs of manner, intensitives, etc.	107
v. <i>How?</i> <i>Mende</i> expressions for	110

	PAGE
CHAPTER VIII.—PREPOSITIONS	111
General remarks	111
(1) Pure prepositions	111
(2) Postpositions	111
(3) Nouns, etc., used as postpositions	112
Examples of above uses	112
<i>From, out, without, about</i> , Mende expressions for	120
CHAPTER IX.—CONJUNCTIONS	122
CHAPTER X.—INTERJECTIONS	126

PART III.—VOCABULARIES.

i. Furniture, utensils, etc.	127
ii. Implements	128
iii. Colours	128
iv. Metals	129
v. Parts of the body	129
vi. Diseases	131
vii. Relationships, titles	132
viii. Seasons	134
ix. House, and its parts	135
x. Games, dances, music	136
xi. Plants	137
xii. Animals	142
xiii. Birds	143
xiv. Reptiles, fish, etc.	147
xv. Insects	148
xvi. Stars	149
xvii. Spiritual terms	149
xviii. Natural features	150
xix. Personal names	150
xx. Mende-English, general	154
xxi. English-Mende, general	179

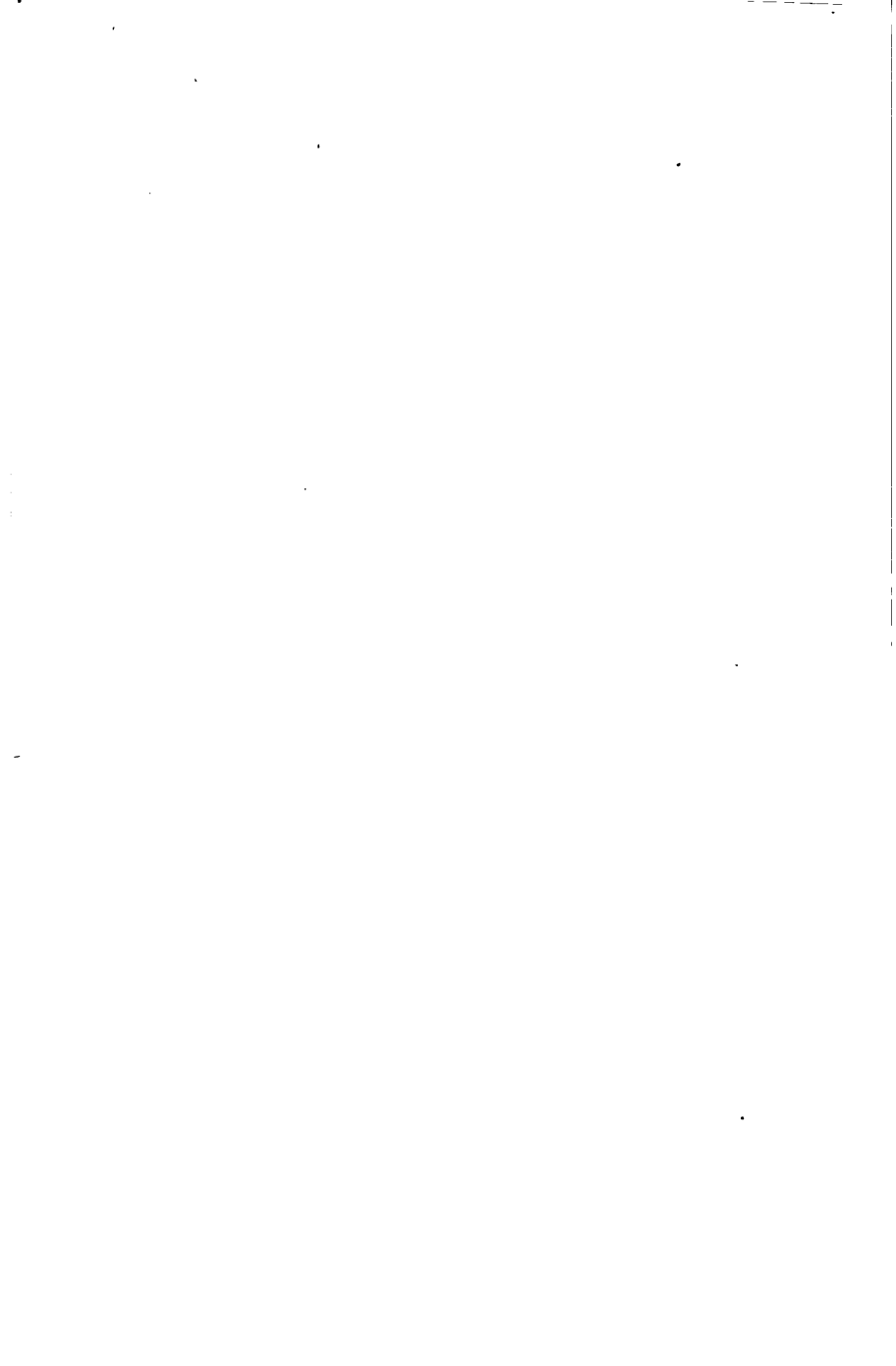
PART IV.—READING MATERIALS—STORIES, ETC.

i. The spider and his hungry children	200
ii. The fate of the man who abandoned his wife and child	201
iii. The fate of the man who cleared the bush when told not to do so	203

CONTENTS

xv

	PAGE
iv. The devil who took a human wife	206
v. The twins and their brother	209
vi. The boy who fell into a hole	211
vii. The boy stolen by a devil	214
viii. The woman who did not wish her daughter to be married	218
ix. The spider and the maggot	220
x. The spider and the bush goat	223
xi. The okro tree	227
xii. The race between the deer and the snail	232
xiii. The hornbill and the dog	237
xiv. The egg-plant and the woman who talked	241
xv. The magic shirt	247
xvi. The woman whose child returned to life, and her enemy	256
xvii. The dream that vanished through disobedience	262
xviii. Songs—thirteen in number	268



ERRATA AND ADDENDA

- Page 18, line 1, for *Mawulu* read *Mawulō*.
- Page 20, line 14, for *i na* read *ī na*.
- Page 48, line 4 from bottom, for "*With A this practice is rarer*" read "*With A and O this practice is also adopted.*"
- Page 49, line 2 from bottom, for *ē* read *e*.
- Page 58, after line 13, add—*hindō and nyaha are used as prefixes, as, hindō lōi, male child or son; nyaha lōi, female child or daughter.*
- Page 67, after line 8, add—*Nwoni saweisia tia mindo? Where are the three birds?*
- Page 101, line 8 from bottom, to line—"Ha, to-day, now," add—*until.*
- Page 107, line 6 from bottom, add after "*same,*"—"and a negative question is answered by Yes, when in English No would be expected."
- Page 115, line 14, for *jieisia* read *jesia*.
- Page 128, line 3 from bottom, for *Bulu* read *Bulu*.
- Page 139, line 23, for *Kale, gale* read *tolu, tolī*.
- Page 140, line 7 to read—*tolu or tqwa, tole or tqwe, bean.*
- Page 141, line 13, against Kōbō, for *rubber tree* read *gum copal*.
- Page 141, at bottom, add—*njala, njale, indigo.*
- Page 143, add new line after "*Njahale*"—*ngōrō, ngōrī, ape, chimpanzee.*
- Page 143, line 8 from bottom, before the word "*chimpanzee*" insert (?).
- Page 157, line 7 from bottom, after *gama* insert *Kama*.
- Page 203, line 9 from bottom, after *gombui* omit *semicolon*.
- Page 203, line 7 from bottom, for *ye* read *ya*.
- Page 204, line 15, the words "*they could go away*" should be in *brackets*.
- Page 214, lines 13 and 21, for *gbwe la* read *gbueila*.
- Page 219, line 3 from bottom, after *fu* insert a *fullstop*.
- Page 234, line 26, for *go* read *hurry*.
- Page 248, footnote, before the word "*chimpanzee*" insert (?).

THE MENDE LANGUAGE

PART I

USEFUL PHRASES

I. ONE-WORD PHRASES.

NOTE 1.—o = o ; ɔ = aw ; ȯ = o approximating to u.

NOTE 2.—When a sentence is sung out to some one at a distance, 'oh' is usually added.

NOTE 3.—Accent is on penultimate syllable unless otherwise indicated. See Part II, chap. I, for further remarks on pronunciation.

Bȯa.	Salutation on meeting.
Bě !	Here.
Bě-ndo !	Here ! (more emphatic).
Bia !	You !
Dȯ !	Stand still, <i>or</i> stop ! Stand it up !
Ē !	Yes.
Fe !	Give (me) !
Gbele ? (Gbwele).	What is the matter ?
Gbema ! (Gbwema), <i>or</i> Gbelema.	Leave off !
Gbia !	Get out, go out !
Hité !	Lower <i>or</i> let down !
Hou, <i>or</i> hō, <i>or</i> hȯma !	Catch hold ! Hold tight !
Igbé ?	Which ?
Kaká !	Quickly !
Li !	Go !
Li la, <i>or</i> Di la !	Take it away !
Lȯndȯ !	Cease !
Mahūghango ! (pronounced almost <i>Mā-ngwango</i>).	It is far !

Mawulu!	Wait!
Mbēka!	This side!
Mbumbu!	Carry; pick it up; take it away!
Malewe!	Cut it off!
Mia, <i>or</i> Miando!	Yonder!
Miaka!	Yonder side! Over there!
Mindo? <i>or</i> Mi lo?	Where is it?
Nda!	Pull! <i>or</i> lay it down!
Ndakpé! (Ndakpwé).	Fellow! (A common form of address for men when no name is used.)
Njē!	Go down, <i>or</i> lower!
Nyandengo!	It is fine!
Pā!	Kill it!
Pili!	Throw <i>or</i> shoot!
Sao!	No! (emphatic).
Se! (<i>Bi se</i> is more common).	Thank you!
Te!	Lift it!
Tewe!	Cut it!
Wa!	Come!
Wala!	Bring it!
Yei!	Go down!

II. TWO-WORD PHRASES.

A fulo!	Untie it! (<i>pl.</i>)
A kene? (<i>a = where</i>).	Where is master?
A gbale? (<i>a = it</i>).	Does it hurt?
A li! <i>or</i> Ali-oh! (<i>a = you</i> , imperative).	Go! (<i>pl.</i>)
A lō!	Stand (still)! (<i>pl.</i>)
A wa! <i>or</i> A wa-oh!	Come! (<i>pl.</i>)
A yi!	Go down! (<i>pl.</i>)
Bā hama!	You will not die!
(Bā = <i>you</i> , singular, imperative, negative.)	

Bā lembi !	Do not delay !
Bā lua !	Do not be afraid !
Bā pili !	Do not throw, <i>or</i> shoot !
Bā yepe !	Do not talk !
Bē gbe ? (bē = you say).	What do you say ?
Bē ka ? (bē = here).	This side ?
Beva be ?	What is the news here ?
Beva na ?	What is the news there ?
Bī biyeí ?	What is your name ?
Bī gbahā ?	Are you tired ?
Bī gboyōa ?	Have you finished ?
Bī leí ?	What is your name ?

(Bī lei, *or* Bī lá, is also used in the sense of *you are called, your name is called.*)

Bī mahūgbe.	Be careful.
Bī mero ?	Do you hear, <i>or</i> understand ?
Bī se ! (<i>pl.</i> Wuse).	Thank you ! (also a salutation).
Bī to ?	Do you see it ?
Bia mi ? (Bia mindo ?)	Where are you ?
Bia na ?	How do you do ? (<i>lit.</i> Are you there ?)

Dō kpe !	Stand still !
Dō le !	Stand (still) a moment !

Ē gu.	He cannot (do it).
Ē guma.	Ditto.
Ē wa.	He will not come.
Er, er.	No.

Fe be !	Give (it) to me !
Fe mbe !	Ditto.

Gbe mia ? (Gbwe mia ?)	What is it ?
Gbe lo ? (Gbwe lo ?)	Ditto.
Gbi gboyoa (Gbwi gboyoa).	It is all finished.
Gbia mbu !	Come out from underneath !
Gbo bima ?	What is the matter with you ?
Gele ma !	Stop that !
Gengebra lōli.	Call the labourers.
Gomé mia, <i>or</i> Gomé lo.	It is a crow.

Hakeí bumbu.
 Hakeí miningo.
 Hei ndia, *or* ndiei.
 Hei panda.
 Hō ngeya.

Take up *or* carry the load.
 The load is heavy.
 Sit in the middle.
 Sit properly.
 Catch hold of it.

Ī be-ndo.
 Ī gboyoa.
 Ī gboyoi.
 Ī gua.
 Ī guhani.
 Ī la?
 Ī lini.
 Ī lōle?
 Ī na.
 Ī nyandé.
 Ī nyandéni.
 Ī yá.
 Igbe le?

It is not here.
 It is finished.
 It is not finished.
 It is enough.
 It is not far.
 Has he placed it?
 He has not gone.
 How many?
 He is not there.
 It is not good.
 Ditto.
 He has gone.
 Which is it?

Jē gā.
 Jo lōli.
 Ji bāgbango.

Walk quickly.
 Call Jo.
 This is dear.

Ke ke!
 Kolē igbe?
 Kolengo le.
 Kpandé joso.
 Kpandé ve.
 Kpandingo le.
 Kpere gboyoa.
 Kurungo le.

Master! Father!
 Which book?
 It is cold.
 Load the gun.
 Give (me) the gun.
 It is hot.
 They are all finished.
 It is agreed, *or* accepted; all right.

La ndia.
 Li bu.
 Li gulo.
 Li miaka.
 Li miando.
 Lō lōle?
 Lō sawa.
 Lumá mbe.

Put it in the middle.
 Go underneath.
 Go on in front.
 Go yonder side.
 Go over there.
 How many days?
 Three days.
 Answer me.

Mamungo le.
 Maw'u le (= mawulu le).
 Maw'u kru (= mawulu kulo).

Mbomé wote.
 Méndemo angě.
 Méndemo abiě ?
 Méndemo angię.
 Mia lo.
 Miaka gbě, *or* Mia gbě.
 Mi yaka?
 Mindo bina ? (= bi li na).

Na gbě !
 Na lőle ?
 Nda mahũ.
 Ndakpwe' mbo !

Ndaomé gbő.
 Ndaomé lawo.
 Ndelingo le.
 Ndōmé gbía.
 Ndōwé lavendá.
 Ndōwé lave.
 Ngaleí kőtō.
 Ngaleí yei.
 Ngě dema.
 Ngě luma.
 Ngě wa.
 Ngě pe.
 Ngĩ gbahã.
 Ngĩ gbahani.
 Ngĩ gbeni.
 Ngĩ gō.
 Ngĩ gulo.
 Ngĩ hũgo.
 Ngĩ kurua.
 Ngĩ kuruni.
 Ngĩ menia.
 Ngĩ menini.
 Ngĩ tonga.

He is foolish.
 Wait a little.
 Ditto.

Turn the hammock round.
 I am a Mende.
 Are you a Mende ?
 He is a Mende.
 It is over there.
 Look over there.
 Which direction ?
 Where have you been ?

Look there !
 How many there ?
 Put it on top.
 Lit. Fellow ! alas ! (a note of warning).
 Shut the window.
 Open the window.
 It is wet.
 Take off (your) singlet, *or* shirt.
 Fill the hole.
 Ditto.
 Roll up the mat.
 Let down the mat.
 I am not passing.
 I am not willing.
 I shall not come.
 I shall not do it.
 I am tired.
 I am not tired.
 I do not care.
 I do not know.
 In front of him.
 I do not understand.
 I accept (lit. I accepted).
 I do not accept.
 I heard.
 I did not hear.
 I have seen.

Ngí wiláma.	I am finishing.
Nji domeí (nji <i>for</i> nje).	Put it on the ground.
Njia gbí.	All right.
Nya le.	It is I.
Nu yira.	One person.
Numu yira.	Ditto.
Nyawo mia, <i>or</i> Nyawo le.	It is mine.
Njei susungo.	The water is deep.
Njehū susungo.	Ditto.
Ngí yakpeí (= ta yakpeí).	He alone.
Njei wōma.	Across the water.
Nya yakpeí.	I alone.
O Jo?	Where is Jo?
Pē bu.	In the house.
Pe ñi, <i>or</i> hí.	Do it so.
Pelé nyamungo.	The road is very bad.
Powe mia, <i>or</i> lo.	It is a pigeon.
Pu ndomeí.	Put it on the ground.
Pu ngeleya.	Put it up (aloft).
Pēndé gbō.	Shut the door.
Pēndé lao.	Open the door.
Pundía.	Put it in the middle.
Ta be.	It is here.
Ta ji?	Is it this?
Ta gulo.	He is in front.
Ta mia.	So it is (a common expression introducing a related subject).
Ta mindo?	Where is he?
Ta kuhama	It is far.
Ta na.	He is there.
Ta pōma.	He is behind.
Ta wama.	He is coming.
Ta yakpeí.	He alone.
Tē wa.	They will not come.
Tei igbe?	Which town?
Telingo le.	It is black.
Tewe botongo.	Cut plenty.
Tī be.	They are not here.
Tī na.	They are not there.

Ti wama.	They are not coming.
Tia na?	Are they there?
Tia wama.	They are coming, <i>or</i> Are they coming?
Tia bāgbango.	They are dear.
Tonya mia, <i>or</i> le.	It is true, <i>or</i> Is it true?
Tukpe kru (= kulo).	Push a little.
Wa be.	Come here (<i>sing.</i>).
Wā jore.	Do not make a noise (<i>pl.</i>).
Wa káká.	Come quickly (<i>sing.</i>).
Wa meheí.	Bring food (<i>sing.</i>).
Wa ndia.	Come into the middle (<i>sing.</i>).
Wa mbe.	Come to me (<i>sing.</i>).
Wā yepe.	Do not talk (<i>pl.</i>).
Wala fere.	Bring two (<i>sing.</i>).
Wu gbahā?	Are you tired? (<i>pl.</i>).
Yē gbe?	What does he say?
Ye mia?	Who is it?
Yē, sao.	He says no.
Yia lele.	Talk slowly.

III. THREE-WORD PHRASES.

A mbomé bumbu.	Take up the hammock (<i>pl.</i>).
A mbomé wote.	Turn the hammock round (<i>pl.</i>).
A mu jēgā (= jia kā).	Let us walk quickly.
A mu li (<i>or</i> li-o).	Let us go.
A mu wīme.	Let us run.
A wa káká.	Come quickly (<i>pl.</i>).
A wa nā.	Come now (<i>pl.</i>).
A wā (= wa a) mbomé.	Bring the hammock (<i>pl.</i>). (lit. Come with the hammock.)
Bā i gbani.	It is not dear.
Bā li hūguhango (pronounced 'ngwango).	Do not go far.
Bā li na.	Do not go there.

Bē njiahū me?	Cannot you hear what is said? (lit. Cannot you eat the word inside?)
Bi bumbúa botongo.	You have taken (lit. took) too much.
Bi hi milo?	Where have you come from?
Bi hiyá mi.	Ditto.
Bi ji hou.	Hold this.
Bi līma le.	If you like.
Bi lima le?	Are you not going yet?
Bi li mi?	Where are you going?
Bi lō mia.	Stand yonder.
Bi ngi wu.	Wake him up.
Bi milo ge?	Where have you been lately?
Bi Mende biyeí?	What is your Mende name?
Bi ndāi milo?	Where did you put it?
Bi ndé gora!	You lie!
Bi pui milo?	Where did you put it?
Bi nemáhū lengo.	You are clever.
Bi nemáhū gbī na.	You have no sense.
Bi yá mi?	Where have you been to?
Bi ye mi?	Where were you?
Bi yepe (or yepea) botongo.	You talk too much.
Bī wani káká.	You have not come quickly.
Bi wo le, or Bi wo mia.	It is yours.
Bi wo ī le, or Bi wo yā na.	It is not yours.
Bia ī le.	It is not you.
Bia lo mi? or Bi mi lo?	Where are you?
Bia yese wa.	You come first.
Bia ku mema?	Do you smell anything? (lit. Are you hearing a smell?)
Dē ngī ma (see also under <i>nd</i>).	Tell him.
De ti ma (see also under <i>nd</i>).	Tell them.
Duma nya we.	Answer me.
Fe nya we.	Give it to me.
Ga ¹ majiá lo.	I (will) sell it.
Ga meni kru.	I understand a little.

¹ For *Ga* and *Gi* see also under *Nga* and *Ngí*.

Gbe i li.	Let him go.
Gbe ngi wa.	Wait a moment till I come.
Gbe jongo mia?	How much is it?
Gbeva i loni?	Why did not he want to?
Gbo ba fembe?	What do you give me?
Gbo ba pema?	What are you doing?
Gbo ba pe na?	What are you doing there?
Gbo bi longwola? or Gbo bi lōila?	What do you want?
Gbo bi ma?	What is the matter with you?
Gī ngi loi.	I have not seen him.
Gī lōi la.	I dislike it.
Gī nwonlōi.	I have not seen the bird.
Gī mboi lo.	I have shot it.
Gī menia hiye.	I heard indeed, or I understand perfectly.
Gi ndōa pebu.	I left it at home.
Gulī mbē ka.	Paddle on this side.
Hou na ma.	Catch hold of it.
Hā gbī na.	Nothing there.
Hāi gbī mia?	Is anything there?
Hāi lo mia?	Ditto.
Hiye mu li.	Get up, let us go.
I gula bí.	He fell down with a thump.
Ī hingdei na.	He is not there.
Ī navoi ngeya.	He has no money.
Ī ndé gora.	He lies.
Ī lani kpela.	He drew near.
Ī yā gboyoi.	He has not finished.
Ī ya hū.	It has gone inside.
Ī yā wele (wili, or wīri).	He has not done it.
Ī ya miaka.	He has gone yonder.
Ī ya muama.	He has gone to wash.
Ī ya poron.	He has gone far.
Ī yé na? or Ī ye na hoe?	How is it then?
Jo hingdei na?	Is Jo there?
Jo lo mi?	Where is Jo?
Kaka wekeí (or yekeí) ma.	On the other side.
Kale lo hū.	A cartridge is in (the gun).

Kia ji na.¹

Kia na na.

Kpele shilli' yira.

Koleí nya houa.

Kpindi jieí nyandengo.

Kulé ji nyaningo.

Li bi mua.

Li ngi gama.

Li pe bu.

Li, wā golě.

Lọ ngi gulo.

Lọ yeká ma.

Lọle mia na?

Lọndo a ngepe, *or* njepe.

Ma gbo we?

Mā ī guhani.

Ma li lo.

Mawulu mu wa.

Ma ye pe?

Mehe gbī na.

Mendemo (lo) abie?

Mu soa pu.

Mu ya mbe.

Mū yā li.

Mū yā wime.

Mū lóvoni ha.

Mu yī jiama.

Ndakpwei! jega gurī-oh.

Ndē nya ma.

Nga² wa lo.

Nga ye pe?

Ngī bi humani.

Ngī houa kpele.

Ngī lōi la.

Like this.

Like that.

All for one shilling.

Cold has caught me (I have caught cold).

Travelling by night is agreeable.

This cloth is spoilt.

Go and bathe.

Go for him.

Go home (*sing.*).

Go and fetch the letters.

Stand in front of him.

Another day.

How many are there there?

Cease talking.

What shall we do?

It is not far.

We will go.

Wait until we come.

What are we to do?

No food there.

Are you a Mende?

We have obtained ten.

We return.

We do not go.

Let us not run.

We have not been unlucky to-day; we have not returned empty-handed.

We were travelling all night.

Friend, hurry up with that stick.

Tell me.

I shall come.

How can I do it?

I do not cheat you.

I take all.

I do not like him, *or* it.

¹ Any noun in the indefinite form may be substituted for *ji*.

² For *Ng-* see also under *g-*.

Ngī loni abie.
 Ngī lima le.
 Ngeka gi gula.
 Ngī ya jijiama.
 Ngī ya yīma.
 Ngī ya toni, *or* toi.
 Ngī ye bia.
 Ngileí a nyi.
 Ngileí a gbao.
 Nwoní a gbao.
 Numu gbī na.
 Njia wulo lo.
 Njia gutu lo.
 Numu yira dō.
 Nyawo le, *or* Nya wo mia.
 Nyawo ī le.
 Nyawo yā na.

I do not want you.
 I am not going yet.
 I nearly fell.
 I am going for a walk.
 I am going to sleep.
 I have not seen it.
 I do not talk for you.
 The dog bites.
 The dog barks (cries).
 The bird sings (cries).
 There is nobody there.
 It is a small affair (palaver).
 It is a short palaver.
 Send one man.
 It is mine.
 It is not mine.
 Ditto.

Pelé ī nyandeni.
 Pelé lo mi?
 Pele nyamu lo.
 Pewī a gbao.
 Pili (piri) njei hū.

The road is not good.
 Where is the road?
 It is a bad road.
 The bush cat cries.
 Throw it into the water.

Sina ma to.

To-morrow we shall see.

Ta nji hū.
 Ta hingdeí na.
 Ta lo hū.
 Ta mia yira.
 Ta ngi gulo.
 Ta yā na.
 Ta yese wa.
 Tē mbē yaka.
 Te wumba.
 Tī wu pawani?
 Ti gbī bu.
 Ti ya yīma.
 Tia ī le.
 Tonya ī le.
 Tonya yā na.

He is asleep.
 He is there.
 It is inside.
 That is one, *or* One is there.
 It is in front of him.
 It is not that.
 He comes first.
 Pass it over to this side.
 Raise it on your head.
 Have they not paid you?
 They are all below.
 They have gone to sleep.
 It is not they.
 It is not true.
 That is not the truth.

Train i wa.
Train lo wama.
Train ta wama.

The train is coming.
Ditto.
Ditto.

Wa gboma yira.
Wā li na.
Wa mu li, *or* Wa mu li-oh.
Wa pelé bu.
Wa nga ya (pronounced
wang-gáy-ya).

Bring one more.
Do not go there (*pl.*).
Come, let us go.
Come inside the house.
Come, I am going.

Yē, bi li.
Ye bi lōni?
Yē, gbe na.
Ye mia bie?
Ye lo abie?
Yo a bie? Bia bi ye?
Ye gurá lo?
Ye lo miando?
Ye lo na?
Ye mia miando?
Ye na mbu?
Yo ndē bima?
Yo njei leni?

He says, You go.
Who sent you?
He says, Look there.
Who are you?
Ditto.
Ditto.
Whose cloth is it?
Who is there?
Ditto.
Ditto.
Who is underneath there?
Who told you?
Who spoke?

IV. TRAVELLING.

Sina mu li dogbo wai hū.

To-morrow we go to the bush (*or*
up country)

Mi yaka?

Which direction?

Mu li Kumasi.

We go to Kumasi.

Dogbo jieí nyandengo le?

Is bush travelling pleasant?

Nyandengo le, hiye.

It is very nice. (*lit.* It is nice
indeed.)

Wa mu hakeisia hūgbate.

Come, let us pack the loads.

Nya longo a nunga wa-
yakpa hakeisia va.

I want eight men for the loads.

Nunga lōle mia mbomé
va?

How many men for the ham-
mock?

Nunga gboma wayakpa
mbomé va.

Eight more men for the ham-
mock.

Ti kpele pu mahū woita.	Sixteen in all. (lit. They all sixteen.)
Mehe navōi lo nani va.	Subsistence for four days.
Ye lo abië?	Who are you?
Headman ange.	I am the headman.
Bi biyé?	What is your name? (lit. Your name?)
Bi lei?	Ditto.
Nya la a Bowī.	My name is Bowi.
Nya bijé lo a Bowī (<i>mia</i> or <i>lo</i> can be inserted after <i>la</i> or <i>bijé</i>).	Ditto.
Li bi gengeb'ra luli.	Go call the labourers (carriers).
Ti wai lo.	They have come.
Ti gbi ti wai lo.	They have all come.
Ti kpele ti wai lo.	Ditto.
I lōa yira (pronounced <i>e rua yira</i>).	There is one left (behind).
Ī ya wai le.	He has not come yet.
Ta wama.	He is coming.
Ŋga wu go a mehe navoi lo woita va.	I give you subsistence for six days.
Wu meni?	Do you hear?
Mu menia.	We heard, or understood.
Bi lei gbo benge bi keni ange?	What name did you give me yesterday?
A li pe bu.	Go home.
Ma li lo a ngenda vōli.	We go at sunrise.
A wa sina ngenda te-te.	Come to-morrow morning early.
A wa wu kome.	Come, collect yourselves.
A fombo.	Fall in.
A hakei wumbu.	Take up your loads.
Bi vala jieí va?	Are you ready for the journey?
Bi hūgbatéa jieí va?	Ditto.
Bi bima gbatéa? (pronounced <i>batta</i>).	Ditto.
Bi jehū gbatéa?	Ditto.
Nya longo a numu yira hakéi jima (or <i>ji va</i>).	I want one man for this load.
Hakéi ji miningo.	This load is (too) heavy.
Ŋgi lila miningo le.	I cannot take it, it is too heavy.

Li bi wā ngeyéi mu hakeí	Go and bring rope to tie this
ji yili.	load with.
Bi lõ mia (or miando).	Stand over there.
Bi lõ na.	Stand there.
Wu fere a li a lenga.	You two go together.
Bia (or bi) yesé li.	You go first (<i>sing.</i>).
Wā jore.	Do not make a noise (<i>pl.</i>).
Bā yepe.	Do not talk (<i>sing.</i>).
A londo a ngepe.	Cease talking (<i>pl.</i>).
A wa a mbomé.	Bring the hammock (<i>pl.</i>).
Kpandé ngili bomé bu	Tie the gun in the hammock.
(pronounced <i>ngri</i>).	
Mbomé wote.	Turn the hammock round (<i>sing.</i>).
A mbomé wote.	Ditto (<i>pl.</i>).
Numui na kutungo bomé	The man is short for the ham-
va.	mock.
Li bi peka luli.	Go call another.
Kei a bi lulima.	Master is calling you.
Jo lo mi?	Where is, Jo?
O Jo?	Ditto.
Jo, bi la.	Jo, you are called. (lit. Jo, your
	name.)
Ta be.	He is here.
Ta hingdé na.	He is there. (lit. That place.)
Ye lo na?	Who is there?
Bindi hingdé na.	Bindi is there.
Kpandé lo mi?	Where is the gun?
Ta Wuseni yeya.	Wuseni has it.
Nda mahū.	Lay it on top.
A mu li.	Let us go.
A mu li-oh!	Ditto.
A mu jē gā.	Let us walk quickly.
Mu je mavula.	Let us hasten our pace.
A mú te.	Let us raise (it).
A mu bumbu mú te wumba.	Let us take it up and raise it on
	our heads.
Te bi kpakí ma.	Raise it on your shoulder.
Te bi wumba.	Raise it on your head.
A mu nje gbakíma.	Let us lower it on our shoulders.
A lõ!	Stand, or stop (<i>pl.</i>).
Dõ le!	Stand a moment.
Dõ kpe!	Stand still

Lō ngi gulo.
Bia wime kulo (pronounced
kru).

A wime.
I ya a pime.

Ye, mu yā wime.
Jia panda.
Ndakpé, je gā-oh.

Mu jia lele.
Ndē dakpalōi ná ma a jē gā.
Bi fukōi lo mi?

Wa nya fukōi.
Wa bi nya fukōi la.
I la?
La ndia.
Gbia mbu.
Li mbu.
Gbō bīma?
Ngari nya boa.
Ngari (lo) nya gowé ma.
Mbowé fe gi gbia.

I gbia?
Ī ya gbiai.
I gbiai lo.
A gbale?
Kotī nya nwonā nya gowé
ma.
Peli ī gbekpeni (peli *for*
pele).
Peli nyamungo (le).
Njei lo pelhū.

Hindé ji ī nyandé.
Njei na susungo.
Ga kolo.
Gbe ngi li gi hūgo.
Nga li nga to lo.

Stand in front of him.
Run on a little.

Run (*pl.*).
He has run off. (lit. He has gone
with running.)

He says we must not run.
Walk properly, *or* carefully.
Young man, hurry up (*ndakpé* is
only used to an equal).

Let us walk slowly.
Tell that young man to hurry.
Where is your head-pad? (*Kātā*
is the Coast-English word for
fukōi.)

Bring my head-pad.
Come and place my head-pad.
Has he placed it?
Put it in the middle.
Come out from under.
Go underneath.
What is the matter with you?
A thorn has run into me.
There is a thorn in my foot.
Give me a knife to get it
out.

Is it out?
It has not come out.
It has come out.
Does it hurt?
A stone has wounded my foot.

The road is not good.

The road is bad.
There is water in the road (*i. e.*
the road is under water).

This place is not good.
That water is deep.
I will try it.
Let me go and try it.
I am going to see.

Gbe ngi li ngi to.
Ma yepe ?

Susungo le.
Wa bi nya wōpō.
Wa, ga bi wōpō.
Hei nya gbakima.
Ndowé lo.
Bā lua.

Bā gulā (gurá).
Bā nya gulā.
Ngā gulā.
Hei panda.
A mbomé te ngeleya.

Bi gbahā ?
Gī gbahāni.
I kpoyoa nā, hité.
Kpawū gbī na.
Mu jia ngurī ji ma.
Tei gbe a ji ?
Li bi pēlē gokoli mu va.
Ngi pēlē doi lo.
Nyandengo le ?
Ī nyande panda.
Ta lo tei ndia.
Ngī loni a pēlē tei ndia.

Li bi pēlē ikelemagéi lo.
Bi toi lo ?
Gi toi lo. Nyandengo.
A mu li na.
Ti wai lo a hakeisia gbi ?
Haka yira i longa hū.
Ta pōma.
Hakei igbe lo ?
Mehe kaña mia.
Bi ndoi lo hū.

Bukwé mu pu milo ? (kpuko
indef. for bed).
Pu hindé na.

Let me go and see.
What shall we do ? (lit. How can
we do ?)

It is deep.
Come and carry me on your back.
Come, I will carry you on my back.
Sit on my shoulders.

It is a hole.
Do not be afraid.
Do not fall.
Do not drop me.
I shall not fall.
Sit properly.

Raise up the hammock high.
Are you tired ?
I am not tired.
It is finished now, let me down.
There is no bridge there.
We will walk on this tree.
What town is this ?

Go and find a house for us.
I have seen a house.
Is it a good one ?
It is not too good.
It is in the middle of the town.
I do not like a house in the
middle of the town.

Go and look at the last house.
Have you seen it ?
I have seen it. It is fine.
Let us go there.
Have they brought all the loads ?
One load is lost.
It is behind.
Which load is it ?
It is the 'chop' box (provision box).
Your whisky (wine, any strong
drink) is inside it.

Where shall we put the bed ?

Put it there.

Ngeyé na fulo.	Untie that rope.
Bā tewe.	Do not cut it.
Gbe numu yira i li i kowu kokoli.	Let one man go and find wood.
Sandi lo mi?	Where is Sandi?
I ya njehũ.	He has gone to the water.
Gbe nu fere ti li ti wā nje.	Let two men go and fetch water.
Li bi nu lolu tuli.	Go and call five men.
Nunga lōle (lūle) bi soa?	How many men have you got?
Li bi ngengé ge atië bi wa.	Go show them their work and come.
Bi ke atië?	Have you shown them?
Ī, ngi ke atië.	Yes, I have shown them.
Mehe navōi i gbqyōa.	Subsistence money is finished.
Mehe gbī nya yeya (or nī yeya for short).	I have no food.
Wa ga bi pawā.	Come, I will pay you.
Ti wu pawani?	Have they not paid you?
Navōi i nyandēni.	The money was not good, i. e. I did not get it correct.
Numu yira i tange huma pelima.	One man stole cassada in the road.
Ngi bijé lo a ye?	What is his name?
Gegbwa mia.	It is Gegbwa.
Ta lo mi?	Where is he?
Ta bē.	He is here.
I nyapōi yahumanga.	He stole from a woman.
Ngi wēhindei i nyandé.	His behaviour is not good.
Nga ngi navōi me lo.	I will stop his pay.
Gbēi na mu fonga Sekondi ga ngi gbe lo; or,	When we reach Sekondi I will dismiss him.
Gbēi na ma hite Sekondi ga ngi gbe lo.	Ditto.
Bi lemungo le.	I beg pardon.
Ngā yā pī (= pē = wēlē).	I will not do it again.
Ye, bā ngi gbe.	He says, Do not dismiss him.
Nga ye pe ho?	What shall I do then?
Ye, bi ngi dewe.	He says, Beat him.
Kurungo le.	All right.
Headman, li angie pēlē woma bi ngi ndewe pu.	Headman, take him behind the house and give him ten cuts.

I gboyōa.

Ye bise kā.

Pele ji fere ma li a igbo.

Mu li a peli ji ke ta mia,
mu li a ipekéji be ke ta
mia.

Mu li a ngeyahū we, nyan-
dengo; mu li a gowohū
we, nyandengo.

Mu yī jiaa.

Mu li a pelé na mu waila.

Ji a hije bē a li Chama
jia lōle?

Bē ta Chama jia lōle?

Fō yira jia mia.

Fō fere jia mia.

Bō gulama na? Ga li gi to.

Pele gbī na.

Pote ngeja-hū we.

Bi ya bi li a ngejahū we.

Peli lagboungo.

Bi wani pelé ji ngova?

Njei i gula?

Njei i wa.

Njei lo wama.

Hū ya don ha.

Ligbili hengá ha.

It is finished.

He says, Thank you very much.

There are two roads; which shall
we take?

Whichever we go by it is the
same. (lit. We go by this road
and it is one, we go by the
other and it is one.)

If we go to the right it is good,
if we go to the left it is good.

We were travelling all night.

We go (back) by the road we came.

How far is it to Chama? (lit. If he
gets up here he goes Chama,
how much walking?)

How far is it to Chama? (lit. Here
and Chama, how much walk-
ing?)

One day's journey.

Two days' journey.

What is the obstacle there? I
am going to see.

There is no road there.

Turn to the right.

As you go keep to the right.

The road is shut.

Have you been this road before?

Does it rain?

The rain comes, *i.e.* is now begin-
ning to fall.

The rain is approaching.

There is a calm to-day.

Ditto.

V. SALUTATIONS AND KINDRED PHRASES.

Bōa? *Reply*, Bōa.

Wōa?

Bōva.

Biana? *Reply*, Bōa.

How do you do?

Ditto (*pl.*).

Ditto.

Ditto.

Bise.	Thank you. (Used also as a salutation.)
Wuse.	Ditto (<i>pl.</i>).
Bevá bi ?	What is your news? (The person arriving says this.)
Bevá na ?	What is your news? (The person sitting down inquires this of the comer.)
Bevá mbui ?	What news down country ?
Bevá mahū ?	What news up country ?
Bevá piléma ?	What news on the road ?
Bevá bi weleí bu ?	What news in your house ?
Gbo wenga miaka ?	What news (what has been done) yonder ?
Gbo wenga bi wa be ?	What has happened that you are here ?
Bevá bi hijéma ? (<i>or</i> hijéma)	What is the news where you come from ?
Hinda gbī dogboi hū.	Nothing in the bush.
Ī nyamu gbī na.	Nothing bad there.
Hinda gbī na.	Nothing there.
Hinda gbī be.	Nothing here.
Ī nyamu gbī be.	Nothing bad here.
Bi kei lo na, bi njei lo na ?	Are your father and mother well ?
Tiana.	They are well.
Nya kei nya njei tiā na.	My father and mother are well.
(A)Mu ngenda hoe. (<i>Pl.</i> with A in front.)	We say good-bye.
Mu kpokq hoe, <i>or</i> Mu kpo-ko. (But the addition of <i>hoe</i> is better.)	We say good-night.
I ngenda vei lo mu we ke iya.	He said good-night to us and he went.
I ngenda vei lo mu we ē yā li.	He said good-night to us before he went.
Gi lima sina-oh.	I am going to-morrow.
Gi ya ngi feli tima.	I am going to say good-bye to them.
Gi ya ngi wa.	I go, I come (= I shall be back shortly).
Bi vangíma.	You salute him.

I velia bima ?
 Gi ya mu yei.
 Wa bi gona.
 Bi wa sina hoe.
 Mu va hoe.
 Gi wai !

Did he say good-bye to you ?
 I go to my country.
 Come, make your report.
 Come to-morrow then.
 We say good-night.
 I have come !

VI. SAYING, TALKING, ETC.

Ndē nya ma.
 Dē ti ma.
 Yo ndē bi ma ?
 Ye lo i ndeni bi ma ?
 Dē ngi ma i wa.
 I ndei lo ta wama.
 De ngi ma i li kaka.
 Bā ndē numu gbī ma.
 Bā lema njiei gi ndē bima.
 De ti ma tā sore (or sore wē).
 Njiei ji ga ndē, bā gbia
 nya woma.
 Bē gbe ?
 Yē gbe ?
 I ye gbe bi ma ?
 Ngē sago (or sa'o).
 Yē sao.
 Ngī ye bia.
 Ngī yiamā bia, or Ngī yema
 bia.
 Bia i le nga ye bima.
 Gi bi yiamā.
 Ji le, ngā yema (pronounced
 Ji léngā yema).
 Ngī yema ji.
 Ngī ye ji ; ngī ye ji.
 Ji fere le ngā yema.
 Ngī ye (or yema) ji tabao
 ngī ye (or yema) ji.
 Bā yepe.
 Wā yepe.

Tell me.
 Tell them.
 Who told you ?
 Ditto.
 Tell him to come.
 He said he was coming.
 Tell him to go quickly.
 Do not tell anybody.
 Do not forget what I tell you.
 Tell them not to make a noise.
 Do not repeat what I say.
 What do you say ?
 What does he say ?
 What did he say to you ?
 I said, No !
 He says, No !
 I am not talking to you.
 Ditto.
 Ditto.
 I am talking to you.
 I did not say this (= This is the
 wrong one).
 I did not say this one.
 I did not this ; I did not say this,
 i. e. I said neither of these.
 I said neither of these.
 I said neither this nor that.
 Do not talk (*sing.*).
 Do not talk (*pl.*).

Londo a njepe.	Stop talking.
Bi yepe botongo.	You talk too much.
Bi yepé le ngā ye ndēma.	I am not talking your 'palaver.'
Bē yepe nya lenga?	You will not talk with me?
Gbe yepe bi menī?	What talk did you hear?
Bi nde gōra.	You lie.
Ī nde golani.	He did not lie.
I ndé yia lénga.	He has lied.
Bia bi lelengo.	You lie.
Bi lele (pronounced al-most <i>ler-le</i>).	You are wrong.
Bi leni.	You lied.
Bi Mende yiei mero?	Do you understand Mende?
(= me lo).	
Ga mero kru kru.	I understand a little.
Ba mero?	Do you hear, or understand?
Gī menia.	I heard.
Ngī menini.	I did not hear.
Bī meni?	Do you not understand?
A Mende yia (or yiei) me lo.	He understands Mende.
A Mende yia le lo.	He talks Mende.
Yia lele.	Speak slowly.
Hūge ange panda.	Tell me all about it.
Ti gbia bi woma.	They talk behind your back.
Musa luli i wa.	Call Musa.

VII. BUYING AND SELLING.

Gbe jongo mia?	How much is this?
Gbe jongo lo a ji?	Ditto.
Nyé ji gbwe jongo?	How much is this fish?
Te yalui gbe jongo shili yera va?	How many eggs for one shilling?
Te yalui yira gbe jongo?	How much for one egg?
Penny yira.	One penny.
Kpele shili' yira (va).	All for one shilling.
Tia bā gbango.	They are dear.
Ji bā gbango.	This is dear.
Bā ī gbani.	They are not dear.

Gbwẽ jongo mia ba nya	How many will you throw in?
boya la?	
Bi majiai panda.	You cheat me (you did not sell correctly).
Gẽ bi humani.	I have not cheated you.
Maye, gẽ ngeyá.	Reduce it, or I do not buy.
Gi mayenga ngeya 3 <i>d</i> .	I lower it 3 <i>d</i> .
Gi kurua.	I accept.
Gi kuruni. Gẽ luma.	I do not accept.
Bise ; Dila ; Ngẽngeyama.	Thank you ; take it away ; I am not buying.
Kuléji i nyandeni.	This cloth is not good.
Kuléji nyaningo le ; ngẽ ngeya.	This cloth is spoilt ; I will not buy it.
Ji kpele ji shili yira.	All these are one shilling.
Navõì kulongo.	The money is short.
Navõì gbotongo le, ji mũ lila.	The price is too much, we do not take it.
Ba kula majiá lo?	Do you sell cloth ?
Ga majiá lo.	I sell it.
Ngĩ majiáma.	I am not selling.
Hãì ji i ngeya.	This thing I have not got.
Li miando ta na.	Go over there, it is there.

VIII. GIVE (*Fe* and *Go*).

Fembe, or Fe'be.	Give (it) to me.
Fe.	Give (me).
Gbe lo wa fembe?	What will you (<i>pl.</i>) give me?
Bo ba fembe?	What will you (<i>sing.</i>) give me?
Gi fe ngi ye.	I give it to him.
Hani ji bumbu bi fe ngi'e.	Take this thing and give it to him.
Gi fe bẽ (= bi we).	I give it to you.
I ngi ndei ve.	He gave him his share.
I nde, ye, ti fe ngi we.	He says they must give it to him.
Ti mehe ve lo wu ye?	Have they given you food?
Bi nya kulé fembe.	Give me my cloth.
Kpandé ve.	Give me the gun.
Fe nya we.	Give it to me.
Ta lo nga fe bi we.	That I give you.

I feni mu we.
 Nya go a njei gi gbole.
 Nya go a ngurī.
 Nga wu go a hege.
 Gi bi goi lo.
 Gi bi goi lo a three pensi.
 I ti goa mehei (= I ti goa
 a mehei).

Sina ga bi go lo a hale.

Ngi go a kole.
 Sandi go a kole.
 Nya go (a) jihū.

NOTE.—If 'go' is rendered 'present with' the construction is more easily understood.

He gave to us.
 Give me water to drink.
 Give me the stick.
 I give you soap.
 I have given it you.
 I have given you 3*d*.
 He gave them food.

To-morrow I will give you medicine.

Give him the book.
 Give Sandi the book.
 Give me this.

IX. GOING.

NOTE.—The verb 'to go' is *li*, past tense *ya*. *Ya* is, however, frequently used with a present meaning.

Bā li ba wa-oh?
 Ī gu a lila.
 Ī gu i li.
 Nga gu lo gi li?
 Pessima a gu lo i li.
 Pessima i ya yī ma.
 Pessima i ya ngi yī mi.

Nya longo nga (*or* ngi) li.
 Migbe (*or* migbe lo) ba li?
 Gi ya ngi la.
 Gī kq mi e (*for* i) ya nā.

Gī kq mi mia i ya nā.
 Mi lo bi li na bengeme?
 Li bi wa njéi.
 A mu li pe bu.
 Hiye mu li.
 Bia bi lima sange?
 Bi limá le?

Are you coming back?
 He is unable to go.
 He cannot go.
 I shall be able to go?
 Pessima will be able to go.
 Pessima has gone to sleep.
 Pessima has gone to his sleeping-place.

I want to go.
 When do you go?
 I am going to lie down.
 I do not know where he has gone now.

Ditto.
 Where did you go yesterday?
 Go fetch water.
 Let us go home.
 Get up, let us go.
 Are you going just now?
 You are not going yet?

Ngī limá le.
 Ngī ya yīma.
 Li bi wa kolě.
 Bia bi luma bi li va sange?
 Bā li na.
 Bā li 'ngwango (hūguha-
 ngo).

Gi' i la (= Gi li la).
 Mu li dogboi hū.
 Bi ya mige lo fele gē bi lo?

Bi ya ge mi lo fele gē bi lo?
 Bī yā li le?
 Gi ya Takwa bengeme.
 Ngī yā li na.

Gi ya na yira.
 I ya hū (or i fca).
 Gi ya jijiama.
 Li pe bu.
 Mu li a pelé na?
 Mu li a mbēle (= mbe
 wele).

Dē ngī ma i li kaka.

I yá.

Ī lini.

Ti gbi ti ya.

A li-oh.

Bi lima mi?

Ba li mi?

Bi li mi?

Ba li lo, bē li?

Mi lo ti ya nā?

Mi lo ba li na?

Wuseni i ya kole gama.

Gi ya kpane wīme (for
 wīlima, indefinite form).

I ya kpane wīme.

A mu li mu kpane wili.

I am not going yet.
 I am going to sleep.
 Go bring the letters.
 Are you willing to go now?
 Do not go there.
 Do not go far.

I go away, or take it away.
 We go into the bush.
 Where have you been these last
 two days that I have not seen
 you?

Ditto.
 Have you not gone yet?
 I went to Tarkwa yesterday.
 I have never been there. (lit. Not
 been there.)

I went there once.
 It has gone in (as of a nail).
 I am going for a walk.
 Go home.
 Do we go that road?
 We go this road.

Tell him to go quick.
 He has gone.
 He has not gone.
 They have all gone.
 Go (pl.).
 Where are you going?
 Ditto.
 Where did you go?
 Will you go? or Will you not
 go?

Where have they gone now?
 Where are you going now?
 Wuseni has gone for letters.
 I am going shooting.

He has gone shooting.
 Let us go and shoot.

Gi ngi lima go.
 Ji bi male e gbia e li mi lo?
 (e = i, he).

Ngi mae i gbia.
 Ti ya yina.
 Ti ya ti jimi.

Ye, bi li.
 Li bi wa kára.
 Ngi ya pebu
 Bi ya na yira?
 Bi ya na wo ngova?
 A mu li tei hū.

I ya miaka (we),
 I yá poron.
 I yá muama.
 I yá kpoyéí ya.
 Ti ya tuwo.
 Li bi nwoní gama gbe.
 Li meheí gama, bi wala,
 mu me.
 Li bi pèlé gama gbe.
 Li bi wala kia jina.
 Li bi kokoí.
 Li bi na gbe.
 A dē mu li.
 Ngi ya ngi meheí me.
 Nū yera ē li?
 Sangi mia ti yá.
 Bia wa Wuseni a li mia.
 Wa tieni a li mia.

Ngi yeto bingi ga li lo
 dogboi hū.
 Mi yaka i ya na?
 Kea bi ya lo?
 Bi ya miando, bi wa, bi ji
 wē.

I do not know where he has gone.
 When you found (lit. I met) he
 had gone out, where had he
 gone?

I found he had gone out.
 They have gone to sleep.
 They have gone to their sleeping-
 place.

He says, Go.
 Go, and come back quickly.
 I go home.
 Have you ever been there before?
 Ditto.

Let us go home. (lit. Let us go
 back into the town.)

He has gone yonder.
 He has gone far away.
 He has gone to bathe.
 It has gone over the sea.
 They have gone on in front.
 Go and look for the bird.
 Go for food, bring it, so that
 we may eat.

Go and look at the house.
 Go fetch one like this.
 Go and find it.

Go and look there.
 Pass on, we are going.
 I go to eat.

Is one man not going?
 They have just gone.
 You and Wuseni go yonder.
 You and they go yonder.

(For other similar examples, see
 under Pronouns.)

I intended yesterday going to
 the bush.

Which direction has he gone?

I suppose you are going now?

Before you go there come and do
 this.

Li ngi gama.	Go for him.
A mu li gengemi.	Let us go to work.
Mu ya gengeme.	Ditto.
A mu li genge gami.	Ditto.
Gi ya gengeme, <i>or</i> gengema.	I am going to work.
Ngia li?	Shall I go?
Bia li, bia bā li?	Do you go, or do you not go?
Lahai i li lo gbī gengema?	Did Lahai go to work yesterday?

X. TEWE, DEWE, LEWE, TE, LE = CUT, SURPASS. NDEWE, DEWE,
LEWE = BEAT, ETC.

Kowui dewe.	Cut wood.
Malewe.	Cut off.
Tetewe.	Cut in pieces.
Tētā a ngera ngera.	Cut it in small pieces.
Tewe botongo.	Cut plenty.
I njei dewēa (<i>or</i> dewīa).	He settled the matter.
Mbaké lewe.	Play music.
Ndī lewe.	To be angry.
Ngī lī dewea.	He is angry.
Ngē dema.	I am not passing.
Fō dewengoi.	Last year.
A de mu li.	Pass on, we are going.
Mu de a ngiyehū.	Let us pass over the hill.
De a mia we.	Pass round that way.
Dewe kaka wekei ma.	Pass to the other side.
A mu njei dewe.	Let us cross the water.
Pele male.	Cross the road.
I dewia tugo (<i>or</i> lugo).	He passed on in front.
Njei i nya madewēa.	The rain detained me.
Ngōi dewe i wa.	Send word for him to come.
Numu yira tewe nya gama.	Send me one man.
Ngī nemahū lengo.	He is clever.
I dewēa ngī ma jī (<i>or</i> a jī).	He surpassed him in this.
I dewēa ngī ma jī hū.	Ditto.
Kōli ye, nga wime gi lē dopé ma.	The snail said, 'I can run faster than the deer.'
Fō neni ma mbe le lo.	Next year we will clear here.
Ke mahei na fō i lewe nani i gbate gboñ.	And that king for over four years increased in wealth.

I lō i ngi lema.	He left off beating him.
Nde yira.	One cut (with a whip).
Wa ga bi le pu.	Come, I will give you ten cuts.
Gbe a ndewela.	Stop beating.
I yunga lenga a nasia gbele.	He boasted over all of them.

XI. EXPRESSIONS RELATING TO *Lī* = HEART.

Nya lī gbī hindōi ma.	I do not care for the man; I have no confidence in the man.
Nya lī lo bima.	My heart is with you, <i>i. e.</i> I trust you.
Bi lī lo mi?	Where is your heart?
Ngi lī nyania.	His heart is spoiled, <i>i. e.</i> broken-hearted.
Nya lī leingo ngi ma.	I am pleased with him.
Ngi lī dewia (dewea).	He is angry.
Ngi lī i lewé nyoko gbī.	He was exceedingly angry.
Bi lī i leli.	Be of good cheer.
Numui na a hinda hou lī ma.	That man is patient.
Ma ngi lī lei lo.	We will soothe him.
Ngi lī heléa.	He was troubled.
Hinga ti lī nyamungo le.	Men whose hearts are evil.
Bi lī yekpengo le?	Is your heart good.
Ngi lī miningo yele kpi.	His heart was very heavy.
Ngi lī lengo wa.	He was very angry.

XII. GU = CAN, BE ABLE.

Gbe yenge mia ba guma?	What kind of work can you do?
Ī gu a li lá	He is unable to go.
Nga gu lo gi li.	I shall be able to go.
Pessima a gu lo i li.	Pessima will be able to go.
Ba gu bi ji wē?	Can you do this?
Ī gu i li.	He cannot go.
Ba gu bi kakéi ji le?	Can you climb this wall?
Ngē ngi do be.	I cannot see him here.

Bē gu na ma.	Can you not do that.
Ē guma.	He cannot (do it).
Ngī gu nga pe lo.	I can do it.
Ngē gu nga pe.	I cannot do it.
Ngē pē.	Ditto.
Tī guni a njia gbi lela.	They could not say a word.
Ba gu ba yengema?	Can you work?

XIII. WANT, LIKE, ETC.

Lō.

Nya longo a mehe.	I want food.
Ngī longo a mehe.	He wants food.
Ngī lōni a hani gbi.	I do not want anything.
Gbo bi longwola (= longola)?	What do you want?
Nya longo a numu yira hakeí jī va.	I want a man for this load.
Nya longo a biē.	I want you, <i>or</i> I like you.
Ngī lōni a biē.	I do not want you, <i>or</i> I do not like you.
Bi longo ange?	Do you like me?
Bi longo a bi navōi?	Do you want your money?
Nya longo a njei ngi bole.	I want water to drink.
Ngī lōni á ná.	I do not like that, <i>or</i> him.
Ngī loi la.	I do not like it.
Gbo bi lōi la? (Not so common as Gbo bi longwola?)	What do you want?
Gbeva ī lōni?	Why did he not want to?
Ngī mbāi jī ta ta ti longo-ma.	He and his friend were much attached to each other.
Bī lōni bi lī?	Will you not go?
Nya dōlongo a biē.	I dislike you.
Tī lōlō a ngie nu gbate va.	They hated him because he was a rich man.
Nī 'ongwa mehe (is short for <i>Nya longo a mehe</i>).	I want food.

Ma = in need of.

Nja gboli māi lo nyama.	I want water to drink.
Hani jisia mani lo wuma.	You covet these things.
Nji mani lo ngima.	He is in want of sleep.

XIV. SEE, LOOK, ETC. = To, GBE.

Bi tonga? (pronounced <i>bit-tonga</i>).	Have you seen (it)?
Gi tonga.	I have seen (it), or found (it).
Ngī toni.	I did not see (it).
Ngī ya toi.	I have not seen (it).
Gi ngi loi.	I have not seen him.
Bi ngi loi lo?	Have you seen him?
Bi Yamba loi lo?	Have you seen Yamba?
Ī ngi doni.	He did not see him.
Wa bi to va.	Come and see.
Bi to?	Do you see it?
Bi toa?	Did you see it?
Sina ma to.	We shall see to-morrow.
Ngē ngi do be.	I cannot see it here.
Na gbē.	Look, then.
Li bi na gbē.	Go and look there.
Li bi pebu gbē.	Go and look in the house.
Li bi pele gama gbē.	Go and look at the house.

XV. To HAVE.

Kulé lo nya yeya (<i>nī 'yeya</i> for short).	I have the cloth.
Ta nī 'yeya.	I have it.
Ta bi yeya, or Ta bēya.	You have it.
Ī nī 'yeya.	I have it not.
Mbogbé lo Wuseni yeya.	Wuseni has the cutlass.
Ta lo Wuseni yeya.	Wuseni has it.
Numui na nyaha lo ngi yeya.	That man has a wife.
Ī ngi yeya.	He hasn't it.
Ī navoi ngeya.	He has not the money.
Ha kpande gbī nya yeya.	To-day I have not gun.
Nu lōle mia ti bi yeya?	How many men have you got
Ngī lei fere.	It has two names.
Njia nya ma.	I have a palaver

XVI. SICKNESS.

Ngi goihũ a lewe (<i>ora gbĩa</i>).	He has diarrhoea.
Ngi goihũ hōnga.	He is constipated.
Ngi lima lema.	He is retching.
Ngi li lo gbalema.	His heart hurts.
Kōle i nya houa.	I have caught cold.
Kōtĩ nya nwonā nya go-wé ma.	The stone cut my foot.
Buli lo nyama.	I have a guinea worm (<i>or other worm</i>).
Bi wōli hũ bondango.	You are deaf.
Nya gowé vengo.	My foot is swollen.
Ngi hīgbeā wokpo.	I have been sick some time.
Nya hīgbenko le.	I am sick.
Nya hīgbenko le ge.	I was sick the other day.
Gbwamé na yilĩ.	Tie up that sore.
Halé na jia lu ma.	Rub that medicine over your body.
Halé ji gbole.	Swallow this medicine.
Bi nei gbĩa.	Put out your tongue.
Mi mia a gbale bi ma?	Where does it hurt?
I gbalea gbōtongo.	It hurt very much.
Nya mavulango le.	I have fever.
Nya lūi gbandingo.	My body is hot.
Blanketi wē bi ma.	Cover yourself with the blanket.
Fūfū gbandi wē bi gowé ma.	Put a hot poultice on your leg.
Ga mbera (<i>or tewē</i>) gi gbĩa.	I will cut and pull it out.
Na vōfoēñ.	Suck it.
Na bono.	Suck it.
Li bi njei gbandi bā yā bi gowé gama wua.	Boil the water before you wash (the wound on) your leg.
Ba bawo lo sina.	You will be better to-morrow.

PART II

GRAMMAR

CHAPTER I

GENERAL REMARKS, PRONUNCIATION, EUPHONY, CHANGES, ETC.

I. STRUCTURE OF WORDS.

A NOTICEABLE feature of the language is the readiness with which words are built up from simple root forms, (i) by reduplication, (ii) by the addition of other words, or (iii) by the addition of one or more prepositions either as a prefix or suffix.

Example of—

- (i) *Mbu*, under ; *mbumbu*, carry.
- (ii) *Kpande*, gun ; *wili*, throw, or shoot ; *moi*, suffix of the agent ; *kpandewilimoi*, shooter, or hunter.
- (iii) *Ma*, on ; *hũ*, in ; *guhango*, high ; *mahũguhango*, pronounced almost *mangwango*, far ; *lõ*, leave ; *hũ*, in ; *lõhũ*, lose.

As opposed to this building up is the tendency to cut out, (i) vowels, (ii) syllables, especially *le*, (iii) consonants, especially *l*.

Example of—

- (i) *Wā kolé* for *wa a kolé*, bring the book.
- (ii) *Wē* for *wēlē*, house.
- (iii) *Ngawi* for *ngalui*, month, egg, moon.

ii. ABSENCE OF MEANING TO ROOT FORMS.

A monosyllabic word expressed by itself rarely conveys a clear meaning. This can only be ascertained from the context; and even a word of two syllables a Mende usually fails to understand if it be put before him without any hint of what it may possibly mean. The only words he is at all likely to recognize are the names of animals, material objects, etc. In every case the word inquired about must, if a substantive, and used without qualification, be put to him in the definite form; and similarly in his reply the definite form will be used. A word is much less distinct in the definite form; and for this reason, and owing to the numerous guises in which words appear, as will be seen later, the language is rendered one of considerable difficulty to Europeans.

iii. PRONUNCIATION—GENERAL.

Mende having no literature of its own has been reduced to writing on the basis of the Royal Geographical Society's rules for spelling unwritten languages. The limitations of those rules, however, make an accurate expression of the sound of many words a matter of difficulty; and as, especially with regard to the vowels, a closer approximation than that provided is required, various marks are usually employed to enable words when written to be more readily recognized. The accent is on the penultimate syllable; but when a substantive is put into the definite form singular, it is moved to the last syllable. The very few exceptions are specially marked in this book.

iv. PRONUNCIATION OF CONSONANTS.

The consonants call for no special remarks, except that most Mendes when *kp* or *gb* are followed by *i* or *e* insert a *w*, as *gbi* or *gbwi*, all; *kpele* (*kpere*), *kpwele* (*kpwere*), all. The *w* will, however, not be written, except in a few sentences in this book where its insertion will assist the beginner. With *a* this practice is rarer.

n = *ng* is used when the *g* sound is not carried on to the succeeding vowel, as, *kána*, box = *kang-a*, not *kan-ga*.

The difference between *l* and *r* is very slight, some words

preferring the *l* sound, others the *r* sound. In those words, however, in which *l* is the result of the softening of other consonants as *t*, *d*, *nd*, the distinctive *l* sound is properly retained, as *ndawo*, or *lawo*, to open. Even to this, though, there are exceptions, and the *r* sound is heard, as in *tōli*, call, which becomes *dōli*, *lōli*, *ruri*.

The beginner will often hear what he may take to be a word—*siati*. This is, however, no word at all, but the last syllable, *sia*, of a noun in the definite form plural, followed by the necessary pronoun *ti*, they. For example, *nwonisia ti ya*, the birds have gone, is pronounced *nwoni siati ya*. Other words are, of course, as in all languages, similarly broken in being spoken.

V. PRONUNCIATION OF VOWELS.

The pronunciation of the vowels *a*, *i*, *u* call for no special mention.

e has varying values, which are not easily indicated by marks. A general idea of its pronunciation can generally be obtained from its combination with the other letters in the word; but its precise rendering, which is not invariably uniform, can only be obtained by ear.

The *o* sounds are as follows :—

o = the English *o*, either short as in *dog*, or long as in *oh*.

o = *aw*.

ō = *o* approximating to *u*.

The difference between *o* and *ō* should be very carefully noticed, especially when taking words from a vocabulary, or many errors in speaking may be made. Compare *ndōmē*, the ground, pronounced *ndaumē*, and *ndōmē*, the shirt, pronounced *ndoomē*.

Only vowels that it is necessary or important should be long are so marked, but in Part I of this book the short mark has been occasionally placed over vowels in order to draw the beginner's attention to the necessity for their being pronounced short. ~ denotes a nasal sound.

Modification of vowels is frequent in speaking, but in writing the language it is desirable, if possible, to keep to the proper vowel. *ē* frequently changes into *i* when owing to a syllable being added the accent is moved towards the newly-added

syllable. *Malē*, meet, in the past tense is pronounced *malta* instead of *malēa*. Vowels are also very commonly subject to change to fall in with the general run of vowels in the sentence. *i* becomes almost *a* or *o*; *e* becomes *i*, etc. As *dengāma*, tell him, for *de ngi ma*. In some parts of the country *u* takes the place of *i* in some words, as *gbua* for *gbia*, pull out.

The diphthongs approximate as written.

All words except some adverbs end in a vowel. The exceptions mentioned end in *ng*.

vi. CONTRACTIONS.

Contractions and the elimination of consonants and vowels are frequent, and are a contributing cause to the difficulty a European has in understanding what is said.

<i>a</i> ,	<i>wā kolé</i>	for <i>wa a kolé</i> , bring the book.
<i>i</i> ,	<i>tamoi ya</i>	for <i>tamoi i ya</i> , the man went.
<i>g</i> ,	<i>sao</i>	for <i>sago</i> , no.
<i>h</i> ,	<i>nyānga</i>	for <i>nyahanga</i> , women.
<i>l</i> ,	<i>kpāe</i>	for <i>kpāle</i> , farm.
	<i>ngau</i>	for <i>ngalu</i> , moon, egg.
	<i>pē</i>	for <i>pele</i> , house.
	<i>wē</i>	for <i>wele</i> , house.
	<i>yakpe</i>	for <i>yelakpe</i> , only.
	<i>gbeanga</i>	for <i>gbelanga</i> , near.
<i>r</i> ,	<i>kā</i>	for <i>kara</i> , teach.
<i>w</i> ,	<i>dē</i>	for <i>dewe</i> , cut.
<i>ya</i> ,	<i>bēka</i>	for <i>bēyaka</i> , this side.

w and *y* are both frequently dropped when standing between vowels.

vii. CHANGES OF CONSONANTS.

Changes of consonants are a great source of difficulty to foreigners learning Mende. Presented under several forms it is by no means easy to recognize a word, especially a monosyllabic one. The changes are made to suit euphony from the native point of view. The hard sound occurs generally at the beginning of a sentence, but when the second syllable does not admit of softening the first must be softened.

Pronouns, except the first personal pronoun, do not admit of softening. As examples of the difficulty in recognizing words under this process, *sole* or *jore*, noise, and *tuwo*, *lugo*, before, may be quoted.

Examples.

F into v.

Fe, give.

Fembe, give me.

Kpandé ve, give me the gun.

G into w.

Hege or hewe, soap.

Tuwo, tugo, luwo, lugo, before.

K into g.

Ke, show.

Ke a tiē, show them.

Bi na ge ange, show me that.

Kākā, side.

Kākā wekei ma, the other side.

Wa mu gākei ma, come to our side.

K into w.

Kulongo, wulongo, little.

K into y.

Kākā, side.

Bē kā, this side.

Mi yākā? which side?

L into r.

Kei a bi lōli ma, master calls you.

Kei a bi ruri ma, ditto.

Mia lo, it is yonder.

Mia ro, ditto.

Bi me lo? did you hear?

Bi me ro? ditto.

The auxiliary, which will always be found written *lo*, is generally pronounced *ro*. An exception is in the idiom *lo a*, where the *l* sound predominates.

Ngenda lo a ji, this is his. (lit. His share is this, nge = ngi.)

P into w.

- Pīme, run. Li a pīme! run! (lit. Go with running.)
 A mu wīme, let us run.
 Pele, house. Pē bu, in the house.
 Massa wē lo a ji, this is master's house.
 Pele, do. Dengima ā pele, tell him not to do it.
 Li bi ngege wili, go and work.
 Pēka, other. Kākā wekeí ma, on the other side.
 Wā pēkeí, bring the other.

P into y.

- Pēka, other. Kākā yekeí ma, on the other side.

P into b, rare.

Pōwé, bōwé, the flower.

S into j.

- Jole, noise, shout. Wā jore, do not shout.
 Dondo a sole, stop that noise.
 Joso, plug, load. Kpandé joso, load the gun.
 Ngi sosoi lo, I have loaded it.

S into y, rare.

Susungu, jusungu, yusungu, deep.

T into d, l, r.

- Tewe, cut, pass, etc. Tewe! cut it!
 Bi dewea? did you cut it?
 Ngī leweni, I did not cut it.
 Tōli, call. Li bi ngi tōli, go, call him.
 Ke a bi ruri ma (lōlima), master is calling you.
 Tugo, tuwo, lugo, in front.

W into v.

- Tewe, pass. I dewéa, he passed.
 I devia, ditto.

Wili (pili), throw, shoot. A mu li kpande wime (wilime, *def. form of* wilima), let us go and shoot.

A mu li kpande vīme, let us go and shoot.

Mb into *b* or *w*.

Mbumbu, lift.

Mbumbu, pick it up, *or* take it.

A mu bumbu, let us lift it.

Tī wumbuni, they did not take it.

Nd into *d* or *l*.

Ndē, say.

I ndēa nyama, he told me.

Dē ngi ma, tell him.

Gbo I lēa bima? what did he say to you?

Nda, lay.

Nda! lay it down.

Lē ndia, put it in the middle.

Ndia, middle.

Hei ndende liei, sit in the middle of the boat.

Ndowe lave, fill the hole.

Ng into *w*.

Only when followed by *o* or *u*.

Ngōva, old.

Ngōvango le, it is old.

Iwōyangoi, the old one.

Ng into *y*.

Only when followed by *a*, *e*, or *i*.

Yela, one.

Ngera ngera, one by one.

Nu yīra, one person.

Ngalu, egg, month.

Ngauji, this month.

Te-yalui, fowl's egg.

Ng into *g*.

Ngi, I.

Ngī ya li na, I have not been there.

Gī ngi loi, I have not seen it.

Nj into *y*.

Nji, sleep.

Ta njī hū, he is asleep.

Nji, sleep.

Ti ya ti yīmi, they have gone to their sleeping-place, *i. e.* to sleep.
or, Ti ya yīma, they have gone to sleep.

Kp into *gb*.

Kpoyō, finish.

Ī ya kpoyōai, it is not finished.
 Nu yira gboyongo, one man finished, *i. e.* twenty.

Kp or *gb* into *b* or *w*.

Kpōtō, many, much.

Njei lo na bōtongo, there is a lot of water there.
 Njei wōtōngo, the water is much, *or* deep.
 Gbōtongo ! plenty ! enough !
 Ī yā kpōtō na, there is not much there.

Kpiti, grass, etc.

Biti gbia, pull up the weeds.

Kp or *gb* into *γ*.

Kpate, make.

A mu ji gbate, let us mend this.
 I mani yate hūguhango, he made a trap far away.

viii. CHANGES OF VOWELS.

The principal change in the vowels is when a substantive is put in the definite form. This is effected by adding *i*, meaning *he*, to the indefinite form. The resulting combination produces a variety of changes difficult to learn. The accent is shifted to the last syllable.

Examples.

Indefinite termination.	Combination.	Definite termination. How pronounced and written.	
ă,	ăi,	é,	Goma, gomé, crow.
{ ă,	ăi,	ei,	Nyaha, nyahéi, woman.
{ ā,	āi,	(as in <i>hay</i>)	Kākā, kākéi, side.
ā,	āi,	āi,	Wā, wāi, big.
		(as in <i>why</i>)	

Indefinite termination.	Combination.	Definite termination. How pronounced and written.	
ě,	ěi,	é,	Pene, pené, ringworm.
č,	či,	ei, (as in <i>hay</i>)	Ke, keí, father.
ē,	ēi,	é,	Pēlē, pēlé, house.
ī,	ii,	í, (as in <i>bee</i>)	Lōli, lōlí, dance.
ī,	ii,	í,	Ngalī, ngalí, thorn.
ǫ,	oi,	é or í,	Gōlo, golé (golí), book.
ō,	oi,	óí,	Méndemo, Méndemói, Mendeman.
o,	oi,	oi, (as in <i>boy</i>)	Dogbo, dogboí, bush.
ō,	oi,	í,	Fōlō, fōlí, sun.
ō,	oi,	uí, (almost <i>wi</i>)	Nyapō, nyapuí, girl.
ō,	oi,	ōí,	Sasalō, sasalōí, a partridge
ū,	ui,	ūí,	Ngalu, ngalūí, egg, moon.
u,	ui,	í,	Kotu, kotí, stone.
ū,	ui,	uí, (almost <i>wi</i>)	Tutu, tutuí, a swamp bird, a messenger.

ix. WORDS MUCH ALIKE.

The following list includes a few nouns that in their definite form are much alike, as well as some other similar words.

ngarí,	thorn.
ngaré,	a coarse grass.
ngalé,	mat.
kulé, gulé,	cloth.
kólé, golé,	book.
golí,	scissors.
kolí,	iron.
kólé, golé,	cold, clean.
golé,	weeping.
gōlé,	buy a wife.
kolí,	search.
kólé, golé,	divide.
kólé,	barrel.
kolí,	leopard.

kulí,	small.
kōlī,	snail.
kōlī,	lizard.
gulí,	tree.
kené,	elderly person.
kení,	bamboo.
wulí,	tree.
wulí,	oil.
wulí,	small.
ndōpé,	deer.
ndōpuí,	child.
ndōndé,	pig.
ndōndof,	millipede.
ndōndí,	silence.

Also :

lo,	be.
lo,	see.
lō,	send.
lō,	like (<i>verb</i>).
lō,	leave.
lō,	day.
lōi,	day, rum.
lōi,	son.
lōé,	country.
lōli,	call.
lōle?	how many?
ngera,	one.
ngera,	sweep.
nyí,	bite.
yí,	sleep.
la,	lay.
la,	name.

And many others.

CHAPTER II

SUBSTANTIVES

i. DEFINITE AND INDEFINITE FORMS.

THERE is no definite or indefinite article in Mende. Its place is taken by *i*, he, which is added to the indefinite form of the word. The pronunciation of the resulting combination of vowels has already been explained, see Chapter I, viii.

The indefinite form is used—

(i) When an indefinite meaning is clearly indicated, as *kia gombu na*, like fire.

(ii) In negative sentences, as *numu gbī na*, nobody is there; *Gī numu loi*, I saw nobody.

(iii) When followed by an adjective. The adjective then takes the definite form. *Hindō wōvei*, the old man.

(iv) When followed by a numeral adjective, as *tamo yira*, one man, or a certain man; *numu lōlu*, or *nu lōlu*, five persons.

(v) Vocative case, as *Ngewo*! God!

The definite form is used—

(i) When in English the article *the* is used, as *ngeyei lo mi*? where is the rope?

(ii) When the word is used independently as in answer to a question, as *Gbo bi longola*? *Mbogbé*. What do you want? The cutlass.

(iii) After a possessive pronoun, as *nya kulé*, my cloth.

(iv) When followed by a demonstrative pronoun, as *dak-palōi jī*, this young man.

(v) Vocative case, as *ndakpéi*! young man! It will be seen that for the vocative case both indefinite and definite forms are used.

There are a few words which are not invariably put into the definite form, the reason for using the indefinite form being probably euphony. *Kaṇa*, box, is usually heard only in the one form; and substantives having *hū* as an affix may

remain unchanged, or the *i* indicating the definite may be added to the first component word, or be put at the end, as *gohū*, *goihū*, *gohui*, belly. Sometimes it is immaterial whether the indefinite or the definite form be used, as *hei ndia*, or *hei ndiei*, sit in the middle. Occasionally the indefinite is used when the definite is clearly indicated, or *vice versâ*. The reason may be euphony or carelessness.

ii. GENDER.

There is no gender to nouns, adjectives, or any other part of speech.

For human beings different words are used to express the sex, as—

hindōi (*def.*), man.

nyahei (*def.*), woman.

For further examples see Vocabulary of Relationships, etc., Part III, vii.

To the names of animals the words *hina*, *hinei*, male ; *ha*, *hei*, female, are added, as—

nika hinei (*def.*), bull.

te hinei (*def.*), cock.

nika hei (*def.*), cow.

te hei (*def.*), hen.

nika ha wāi (*def.*), the big cow.

iii. NUMBER.

The indefinite plural is formed by adding *nga*, *a* or *ni* to the indefinite form singular.

The definite plural is formed by adding *sia* to the definite form singular, and also more rarely by adding *sia* to the indefinite form plural, *nga*, the *a* being modified under the rules for using the definite.

Examples.

Singular.		Plural.		English
Indefinite.	Definite.	Indefinite.	Definite.	
Maha	mahei	mahaa	maheisia	king.
		or		
		mahā		
		mahanga	mahangisia	
		or		
		mānga		

Singular.		Plural.		English.
Indefinite.	Definite.	Indefinite.	Definite.	
Nyaha	nyahei	nyahaa nyahanga or nyānga	nyaheisia nyahangeisia	woman.
Nwoni	nwoní	nwonía nwoninga	nwonisia nwoningeisia	bird.
Pupu	pupuí	pupua pupunga	pupuisia pupungeisia	ant.
Irregular.				
Mendemo	Mendemoí	Mendébela (b'ra) Mendinga	Mendebeleisia	Mende- man.
Ngengemo	ngengemoi	ngengeb'ra (this form is often used for the definite)	ngengebeleisia	labourer.
Numu or nu	numúi	nunga	nungeisia	person.
Higbemo	higbemoí	higbebera higbenga	higbebeleisia higbengeisia	sick man.
	ihigbengói		ihigbe'goisia	the sick one.
Hindo	hindõi	hinga	hingeisia	man.

The termination *ni* added to the indefinite singular seems to be employed to give a collective sense. Some Mendes do not appear to know it.

iv. CASE.

There are no case inflections. The nominative, vocative and accusative cases are the simple word with no adjunct. The dative and ablative are rendered by the aid of prepositions, the various uses of which are given in their proper place. After verbs of motion, though, the name of the place is stated without a preposition, as *i ya Bonth*, he has gone to Bonth.

The genitive case is expressed by placing the possessing noun first, both being in the definite form, as *mahei peleí*, the

king's house ; or by inserting a possessive pronoun between the two nouns, as *mahēi ngi pelei*, the king his house.

v. COMPOUND NOUNS.

Compound nouns are formed by placing the qualifying noun first in the indefinite form.

Examples.

Indefinite.	Definite.	English.
Pelenda	pelendei	doorway.
Ngelegohū	ngelegohū	heaven.
Njala	njalei	landing-place.
Fuhaninga (hani, thing)	fuhaniisia	insects.
Wehinda	wehindei	conduct.
	Diminutives.	
Nika lō	nika lōi	calf.
Te lō	te lōi	chicken.

vi. SUBSTANTIVES FORMED BY ADDITION OF SUFFIXES TO OTHER PARTS OF SPEECH.

Numerous substantives are formed by the addition of prefixes or suffixes to other parts of speech.

Prefix .i.

Suffixes ge, hū, la, ma, mo, nyo, ya.

All suffixes are added to the indefinite form.

Uses.

i. This prefix is added to adjectives in the definite form, and forms a substantive which only appears in the definite form.

It is also added to abstract nouns, serving to emphasize their meaning, and forming a sort of superlative.

Examples.

- (i) ifelegēi, the second ; *from* fele, two.
 ipekeisia, the others ; *from* peka, other.
 ihigbengoi, the sick one ; *from* higbe, sick.
- (ii) ikelemei, the end ; *from* kelema, kelemei, end
 (verb, kele).
 itātomei, the beginning ; *from* tātoma, tātomei, beginning
 (verb, tato).
 imahui, the top ; *from* mahū, top (*prep.* mahū).
 ingui, the head ; *from* ngū, ngūi, head.

Ge or *gi*, a rare suffix to form abstract nouns.

mamage, foolishness ;	<i>from</i> mamu, foolish.
nyandegi, beauty ;	<i>from</i> nyande, fine.

Added to numerals, and with the prefix *i*, it forms a series of ordinal words, as

isawagei, the third ;	<i>from</i> sawa, three.
ikelemagei, the last ;	<i>from</i> kelema, end.

This must not be confused with *ga*, definite *gei*, meaning husk, etc.; as

<i>nwoni gei</i> , oyster-shell.	<i>kali gei</i> , empty snake-skin.
----------------------------------	-------------------------------------

Hũ, literally *inside*, is used to emphasize words, chiefly those of one syllable, as *ta*, *tahũ*, town (but *tei hũ*, in the town) ; *nja* or *nje*, *nje hũ*, water (but *njei hũ*, in the water). The indefinite form only is used.

La is added to the simple form of the verb to form a verbal noun. It becomes *lei* in the definite form. See under Verbs.

Ma is added to the simple form of the verb to indicate place, as

<i>njĩ</i> , sleep ;	<i>njĩma</i> , <i>njĩmei</i> , sleeping-place.
<i>la</i> , lie down ;	<i>lama</i> , <i>lamei</i> , lying down or sleeping-place.
<i>kele</i> , end ;	<i>kelema</i> , <i>kelemei</i> , end.

Mo is added to adjectives or verbs to indicate agent, as

<i>ngenge</i> , work ;	<i>ngengemo</i> , <i>ngengemoi</i> , worker.
<i>kowu yale</i> , split wood ;	<i>kowuyalemoi</i> , wood-cutter.
<i>Mende</i> , Mende ;	<i>Mendemoi</i> , Mendeman.
<i>Pu</i> , European ;	<i>Pūmoi</i> , European.

Nyo denotes companion. Its uses are few.

<i>hei</i> , sit ;	<i>heinyo</i> , <i>heinyoi</i> , neighbour.
<i>ko</i> , war ;	<i>konyo</i> , <i>konyoi</i> , enemy.
<i>jia</i> , journey ;	<i>jianyoy</i> , <i>jianyoi</i> , travelling companion.

Sandi, an institution for women ; *Sandi nyo*, *Sandi nyoi*, companion in the *Sandi* bush.

Ya denotes quality, condition. It forms abstract nouns.

<i>Ngōva</i> , old ;	<i>ngōvaya</i> , <i>ngōvayei</i> , old age.
<i>mba</i> , friend ;	<i>mbaya</i> , <i>mbayei</i> , friendship.

CHAPTER III

ADJECTIVES

i. INFLECTION.

ADJECTIVES are inflected like nouns. They follow the same rules as to hard and soft consonants, and they have their indefinite and definite forms, singular and plural.

Singular.		Plural.		
Indefinite.	Definite.	Indefinite.	Definite.	
Míni	miní	minia	minesia	} <i>heavy.</i>
		mininga		
Miningo	miningoi	miningoa	miningoisia	} <i>good.</i>
Yekpe	yekpeí	yekpea	yekpeisia	
Yekpengo	yekpengoi	yekpengoa	yekpengoisia	

ii. SYNTAX.

The adjective follows the noun it qualifies. The rule of qualification is as follows :—

The noun remains (i) in the indefinite form,
(ii) in the singular number.

The adjective may be either in the indefinite or definite form, singular or plural, according to the meaning required.

Examples.

Haka (<i>indef.</i>), hakeí (<i>def.</i>).	Load.
Haka mini.	A heavy load.
Haka miní.	The heavy load.
Haka mininga.	Heavy loads (<i>indef.</i>).
Haka miníisia.	The heavy loads (<i>def.</i>).
Nya haka mini.	My heavy load.

(My load is nya hakei).

If a demonstrative pronoun be added the rule is as follows:—

The noun is (i) in the indefinite form,
(ii) in the singular number,

the adjective is (i) in the definite form,
(ii) in the singular number,

and the demonstrative pronoun is in the singular or plural as necessary.

Examples.

Haka miní ji.	This heavy load.
Haka miní nasia.	Those heavy loads.
Hindo wovef ji.	This old man.

Exceptions.

There are a few exceptions to the rule.

(i) The first concerns a few plural nouns which may be considered as collective nouns, as *nunga*, persons; *ndenga*, children; *nunga gbɛ*, all persons.

(ii) The word *yakpe*, meaning *the same* or *only*, seems to follow the noun either in indefinite or definite form—

Ngi lōi yakpei.	Her only child.
Fōli yakpei na ma.	On that same day.
I njia yakpei lē.	He spoke the same word.

(iii) A further exception is when an adjective joins with *mo*, the suffix meaning *person*, to form a compound noun. The adjective is then treated as if it were a qualifying noun, and comes first, as—

Kpatemo (*indef.*), kpatemoi (*def.*), rich man.
Yekpemo (*indef.*), yekpemoi (*def.*), good man, but *nū*
yakpei, the good man, or the good person.

The difference is, that *yekpemoi* is a complete noun in itself, independent of any question of qualification, whereas *nū yekpei* states the fact, which is the purpose of an adjective, that the man is good.

Further examples.

Haka gbī hindei na.	No load is in that place.
Hakei gbī.	Every load.
Haka yira.	One load.
Haka fere.	Two loads.
Haka fere jisīa.	These two loads.
Nya yakpei.	I alone.
Ngi yakpei.	He alone.
Ngi lōī yakpei.	Her only child.
I njia yakpei le.	He said the same word.
Numu gbī.	Nobody.
Numui gbī.	Everybody.
Nunga gbī.	All persons.
Hani gbī.	Everything.
Numu tenga.	Somebody.
Hindei gbī.	Every place, wherever.
Ji nyandengo le genge gbī va.	This is useful for every kind of work.
Bi wa na gbī.	Bring all of them.

iii. ADJECTIVES ENDING IN *ngo*.

There is a class of adjective formed from other adjectives by the suffix *ngo*, as *nyande*, fine ; *nyandengo*.

The *ngo* form is generally used in the predicative sense, and *le* (to be) may be added or not.

Adjectives in *ngo* are also formed from verbs. When the verb stem has this termination a past participial sense is created, and the word so formed can be treated as an adjective.

Examples.

Kula nyande.	A fine cloth.
Kura nyandei.	The fine cloth.
Kuré nyandengo, or }	The cloth is fine.
Kulé nyandengo le. }	
Numu hīgengo.	A sick man.
Numui na hīgengo le.	That man is sick.
Ti sawango (ti jāngó).	They are three.

This adjectival form is inflected for definite and plural.

iv. COMPARISON.

There are no inflections to indicate comparison, but as in many, if not most, African languages, an indirect method has to be made use of.

Comparative.

(i) *Tēwē, dēwē, tēwē, dē*, meaning to cut, pass, etc.

Nya halei i lēwē na ma. My medicine is better than that.

Hani ji i dēni jima. This thing is better or bigger than this one; or, has some better quality whatever it may be.

(ii) *Ma.* = to or on, with a word representing size, etc.

Numui na wōvango bima. That person is older than you, *i.e.* is old to you.

Numui na ndōpō bima. That person is younger than you, *i.e.* is a boy to you.

Ndamba ngi gbayango hūa-nga gbōto ma. The crocodile is stronger than all animals.

(iii) A simple adjective, with the *ngo* termination, frequently expresses a comparative when used absolutely.

Bi yepe gbōtongo. You talk too much (lit. plenty).

Mahūguhango (pronounced *mahūngwango*). Too far.

(iv) The phrase *I fīsa*, it is better.

I fisa bi ji wili. It is better you do this.

Superlative.

Tewe with 'all,' or other similar word added, forms the superlative.

Ngilef ji wongo le, i dēwē This dog is the biggest.
ipekeisia ma.

The definite state of the adjective is often sufficiently emphatic to express a superlative.

Nya longo a ikulongoi. } I want the smallest one.
 Nya longo a ikulōi. }

V. NUMERAL ADJECTIVES.

(i) Cardinal Numerals.

- 1 yēla *or* yira (ngera). 'Ita' is used only in counting.
- 2 fele.
- 3 sawa.
- 4 nani.
- 5 lolu.
- 6 wōita.
- 7 wōfela.
- 8 wayakpa.
- 9 tau.
- 10 pu.
- 11 pu mahū yira.
- 12 pu mahū fere.
- 18 pu mahū wayakpa.
- 19 pu mahū tau.
- 20 nu (*or* numu) yira gboyongo.
- 21 nu yira gboyongo mahū yira.
- 29 nu yira gboyongo mahū tau.
- 30 nu yira gboyongo mahū pu.
- 31 nu yira gboyongo mahū pu mahū yira.
- 40 nu fere gboyongo.
- 70 nu sawa gboyongo mahū pu.
- 100 nu lolu gboyongo, *or* usually hondo, a corruption of the English.
- 200 hondo fele.

A hundred is the Mende's limit. Anything beyond that is 'many'; and for all practical purposes this is sufficient, seeing that there are no accounts to keep, nor matters requiring mathematics, and that precision in West Africa is unimportant from the native point of view.

The cardinal numerals come after the noun, which retains the indefinite form either singular or plural.

Examples.

I ndōi le fere.	She bore two children.
Nwoni sawa.	Three birds.
Wa gboma yira.	Bring one more.
I hūei wā pu a ngendé na.	He killed ten beasts on that morning.
Yira be ī na.	There is not even one there.
Jia sawa bi dō.	Walk three paces and stop.

(ii) Ordinal Numerals.

The prefix *i* and suffix *ge* are added to the cardinal to form the ordinal numerals.

First, *ihalagei*. This is an exception.

Second, *ifelegei*.

Third, *isawagei*.

And so on. Any great extension of these forms does not seem to be in practical use. The cardinals are fallen back on.

Yese also means *first* adverbially. See under Adverbs.

Some other words seem to acquire an ordinal use, as—

ikpakolagei and *ikelemagei*, the last ; *ikākāmagei* the side part.

Examples.

Pēlē ihalagei.	The first house.
Bia yese wa.	You come first.
Ta yese wa.	He comes first.
Ji yese wani bima.	This one came before you.
Pēlē ikpakolagei.	The last house.
Pēlē ikelemagei.	Ditto.

(iii) Distributive Numerals.

The distributive numerals are formed by reduplication of the cardinal numerals, as—

Bi ti la ngera, ngera.	Lay them one by one.
I ti dewe a fefeḻe (or fefeḻeḻe).	He sent them two by two.

(iv) Multiplicative Numerals.

Hũ yela, once.

Hũ fele, twice.

Hũ pa, ten times.

Hũ gbotongo, plenty of times.

The *hũ* is often omitted, as—

Massa ye i bi lahinga yira.

Master says he has
already warned you,
or warned you once.

(Hani) pu pu na sawa.

Three times ten.

(Hani) nani nani (or na
nani) na sawa lōle mia?How many are three
times four?

(Hani, thing, may be used or not used.)

Bi ya na yira?

Have you ever been
there?*Ma* is substituted for *hũ*, as—

Ngi pe hī ma pu.

I have done it ten
times.

(v) Predicative Form.

Ti jāngo.

They are three.

Ti sawango.

Ditto.

Ti felengo.

They are two.

Bi yāngo ī le

You are not the only
one.

(yāngo = yelango).

CHAPTER IV

PRONOUNS

i. PERSONAL PRONOUNS.

THE personal pronouns are the following—

<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>	<i>e.</i>	<i>f.</i>	<i>g.</i>	<i>h.</i>	<i>i.</i>	<i>j.</i>
ngi	—	nga	—	ngia	ngi	nya	nya	ngē	(a)ngē
bi	bi	ba	{bia biē}	bia	bia	bia	bi	bē	(a)biē
i	—	a	ta	ta	ta	ta	ngi	ē	(a)ngiē
mu	—	ma	{ma muēni}	mua	mua	mua	mu	mē	(a)muē
wu	a	wa	{wa wuēni}	wua	wua	wua	wu	wē	(a)wuē
ti	—	ta	{ta, tia tieni}	tia	tia	tia	ti	tē	(a)tiē

Ngī and *nga* (first person) are sometimes softened to *gi* and *ga*.

Explanation.

a. The simple form as used with the aorist and past tenses. With the vowel lengthened the negative is implied.

b. The form used with the imperative mood.

c. The form used with the present and the future tenses. With the vowel lengthened the negative is implied.

d. The form used in combining persons. Its use is further explained below.

e. A lengthened or emphatic form. It is made more emphatic by a repetition of the simple personal pronoun, as, *ngia, ngi, bia, bi*, etc.

f. This form followed by *be* makes a compound personal pronoun, as *ngi be*, even I.

g. The form used with the continuous mood, as, *nya lo wama*, I am coming. It is also used when the pronoun is repeated for emphasis. It is then sometimes followed by *lo*, to be. *Mua lo mu . . .* we it is, we . . .

h. The objective form. It stands before the verb it is governed by.

Also the possessive form. It precedes the noun, which is in the definite form. It is used to form the compound personal pronouns, *nya vuli*, myself; *nya nda* and *nya wo*, my own, or mine.

It is, further, the form used in conjugating verbs when they take the *ngo* termination. See Chapter VI, iii. Tenses.

i. The negative conditional form.

j. An independent form of the personal pronoun. It has a special use, as—

Méndemo (lo) abië?

Are you a Mende?

Méndemo angë.

I am a Mende.

Gender.—There is no gender to any of the personal pronouns. This is only ascertained by the context.

Syntactical observations.

(i) A personal pronoun is required between a noun and a verb.

(ii) The only form of pronoun the use of which requires special illustration is that under *d*. In English two personal pronouns can be joined by the simple copulative *and*, and the following verb stands in the plural. In Mende the construction is different. The first pronoun, of whatever person, is put in the plural, and the second pronoun immediately follows it, the verb being in the plural and preceded by its proper pronoun. Hence *I and you* becomes *we you*, *we*; *he and she* becomes *they he*, *they*.

The lengthening of the vowel is possibly caused by the preposition 'a,' with, being merged into the pronoun.

The combination is as follows—

Mā bia, or ma bië.

I and you (*sing.*).

Mā ta.

I and he.

Mā wueni.	I and you (<i>pl.</i>).
Mā tieni.	I and they.
Wā ta.	You and he.
Wā tieni.	You and they.
Tā ta.	He and she.
Tā tieni.	He and they.

Examples.

Wā ta a li.	You and she shall go.
Wā ta lo wa li.	Ditto.
Wā ta mia wa li.	Ditto.
Ke tā ta ti ya.	And he and she went.
Ye mia wā ta wu lima?	Who are you going with?
A mu kei.	With our master.
Wā teni a li mia.	You and they go yonder.
Tā tieni ti li.	He and they have gone.
Mu gbi a hei.	Let us all sit down.
Mā tieni mu li.	I and they go.
Mā ta (mia) ma li.	I and he will go.
Hindei gbi bi li na mā bia ma li.	Wherever you go we both go.
Ti ye lo na tā tieni a fōli na.	They were both there, he and they on that day.

(iii) A similar construction occurs when a noun is combined with a pronoun, as—

Bia wa Wuseni (lo) a li mia.	You and Wuseni go there.
---------------------------------	--------------------------

(iv) Another idiom of the language is seen in the following examples, the plural appearing where the singular is used in English.

Mua nya lōi mu longa.	I see my child at last (what a mother says after her child's long absence).
Gi ya mu yē.	I go to my own country.
Mu nya lenga gbele mu goi ve.	I will fill all my children's and my own belly.
Ye, mu hei na mbē.	He said, Stay here with us.
I ya ti yē.	He went to his country.

(v) *Same*, or *self*, is rendered by *yakpe*.

Nya yakpei.	I myself, or I alone.
Bi yakpei ma.	You yourself.
Bi yakpei bima.	Ditto.
Ngi yakpei, or ta yakpei.	He himself.
Ti gbi ti yakpei.	They are all the same.

The Mende does not say *it is the same*, but *they are the same*.

(vi) There is a negative use of the pronoun in *j* as follows—

Mabia muë yā hei hinda yira.	You and I will not sit down in one place.
Bē, muë sese.	You said, Let us not slice it.

ii. DEMONSTRATIVE PRONOUNS.

There are two demonstrative pronouns.

<i>Ji</i> , this.	Plural, <i>jisia</i> , <i>jia</i> .
<i>Na</i> , that.	Plural, <i>nasia</i> , <i>naa</i> , or <i>nā</i> .

Na is sometimes best translated *the*. The demonstrative pronoun follows the noun, which stands in the definite form singular. If it follow noun and adjective, the noun is in the indefinite form singular and the adjective in the definite form singular. The demonstrative pronoun alone takes the plural form, with one or two exceptions. Both *ji* and *na* can be used substantively, taking also the forms *iji*, *inā*, *inai*.

Examples.

Kulé ji ī nyandeni.	This cloth is not good.
Bindi hiñdei na.	Is Bindi there. (lit. That place.)
Naa ti gula?	Have they fallen?
Naa ti na.	Those there.
Bi ji lõnga.	You left this.
Ngi loni á ná.	I do not like that.
Kea ji na.	Like this.
Kea na na.	Like that.
Li bi wā na mia.	Go bring that (thing) over there.
Ta yā ji ; ta lo a ji.	It is not this ; it is this.
Ji ta yā na.	It is not that.
Ga na hūgo lo.	I will attempt it.

Ijĩ mia.	It is this one.
Ji nyandengo le genge gbi	This is useful for everything.
va.	
Ji nyandengo bọ va?	Is this of any use?
Ye, mba wai na.	He says that man is the senior.
Na gbĩ bi waila.	Bring either.
Bi wa na gbi.	Bring all of those.
NOTE— <i>Na</i> , that, must not be confused with <i>nā</i> , now, or <i>na</i> , there.	

iii. RELATIVE PRONOUN.

Na, that, plural *nasia* or *nā*, is the only one. It is, however, rather the demonstrative pronoun than a true relative pronoun.

Numui na a wa nya ye. The person who comes to me.

A sentence in which a relative would occur in English is usually broken up into two simple co-ordinate sentences.

iv. INTERROGATIVE PRONOUNS.

Ye, who. *Gbe*, what.

Ye, who, whose. Plural, *yea*, *yeni*.

It is followed in all forms by *lo*, *is*, *are*. *Ye lo* is frequently shortened to *yo*.

Ye also means how. For this meaning see Chapter VII, v.

Examples.

Ye lo a bie?	Yo a bie?	Who are you?
Ye mia bie?		Ditto.
Bia bi ye? (unusual).		Ditto.
Ye lo na?		Who is there?
Ye ndē bima?	or Yo ndē bima?	Who told you?
Ye lo indē bima?		Ditto.
Ye lo bi mbai le?		Who is your friend?
Yeni lo ta wa be?		Who come here?
Yea lo ta wa be?		Ditto.
A ye bijei lo wu ji weni?		With whose name did you do this?
Ye gurá lo?		Whose cloth is it?
Yo ngi wō a kulé ji?		Ditto.
Ye mia?		Who is it?
Ye lo miando?		Who is over there?
Bi bi yo va?		For whom are you here?

Also—

Ngi gbiayéí lo a ye?

What is he (it) like?

Ngi bijéí lo a ye?

What is his name?

Gbe, what ; *igbe*, which ; plural, *igbea*, *igbeni*, *igbo*, *gbo*.*Gbe lo* = *Gbo*.

Gbo ba pe na?

What are you doing there?

Gbe hani lo a ji?

What thing is this?

Gbe lo a ji?

What is this?

Gbo i weni a hakei ji?

What has he done with that load?

Gbo bi longwola?

What do you want?

Gbo ba pema?

What are you doing?

Gbe yenge mia bá guma?

What kind of work can you do?

Gbõ bima?

What is the matter with you?

Bo ba fembe?

What are you going to give me?

Gbe lo? *or* Gbe mia?

What is it?

Gbe le?

What is the matter?

Bē gbe? *or* Gbo ba nde?

What do you say?

Yē gbe?

What does he say?

Ma gbo we?

What shall we do?

Igbé? *or* i gbe le?

Which?

Kole igbe?

Which book?

Gbe hakeisia mia mia?

What are those loads there?

Gbe mia pa pena?

What are you going to do then?

Bi lei gbo benge bi keni
ange?What name did you give (lit.
show) me yesterday?

Bo bi wa kama?

What do you come for?

Gbe kulá lo?

What cloth is this?

Gĩ ko gbo i wenga.

I do not know what has become
of him.

Gbo bi waila?

What have you brought?

Gĩ ko gbwe mia.

I do not know what it is.

Gĩ ko gbwe mia aji.

I do not know what this is.

Numui igbé? *or* igbé le?

Which person?

Other ways of rendering *what*.

Bi biyéí?

What is your name?

Bi Mende biyei?

What is your Mende name?

Bi le biyei?

What is your birth name?

Ngi bijéí lo a ye?

What is his name?

Ngi gbiayéí a gbo? *or*

What is its appearance?

Ngi gbiayéí lo a ye?

Ditto.

CHAPTER V

THE VERB TO BE

THERE are many forms of the verb *to be*, as—*lo*, *mia*, *le*, *ye*, *yele*, *ya*.

i. *Lo*.

The usages of the *lo* form of the verb *to be* may be classified as (i) Substantival, and (ii) Auxiliary.

Lo, substantival.

1. It is used impersonally.
2. It can follow a noun without an intermediate pronoun.
3. It can stand between a noun and an adverb.
4. It cannot be used as a copulative between two nouns.
5. It cannot be used as a copulative between a noun and adjective, but follows the adjective.
6. It does not appear in a negative sentence, being a distinction of the positive.
7. It usually follows words like *ye?* who? *gbe?* what? *migbe?* when? *mi?* where?

Examples.

Mia lo. (1)	It is yonder.
Ta lo na. (3)	It is there.
Nya yenge lo be. (3)	My work is here.
Ye lo abie? (7)	Who are you?
Ye lo na? (3 and 7)	Who is there?
Ye kulé lo? (2)	Whose cloth is it?

Njia wulo lo. (5)	It is a small affair.
Kpě lo nyama. (2)	I am busy.
Migbele lo bi wa be? (7)	When did you come here?
Migbe lo bi wa be? (7)	Ditto.
Ye lo i ndeni bima? (7)	Who told you?
Gbe lo?	What is it?
Powe lo.	It is a dove.
Bia wa Wuseni lo a li mia.	You and Wuseni go yonder.
Bia lo i lŕa.	You are left.
Gbe lo ma pe abiě?	What shall we do with you?
Nya lo ngi kali wani.	It was I who killed the snake.
Bia lo mi?	Where are you?
Bi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Nya lo.	It is I.
Nwoni lo?	Is it a bird?
Jo lo mi?	Where is Jo?
Pele nyamu lo.	The road is bad.
Nje gbotongo lo be.	There is much water here.
Bi bia bi bi lo?	Are you here for yourself?
Numu lo na?	Is anybody there?

Lo, auxiliary.

As an auxiliary *lo* is used to emphasize the positive form of some of the past and future tenses, as—

I wai lo.	He has come.
A wa lo.	He will come.
Ta lo mba mema.	He is eating rice.

Lo a.

When it is required to express existence irrespective of time the form *lo a* is used. It is used when an attribute is required to complete the sense.

Gbe hani lo a ji?	What thing is this?
Ye lo a biě?	Who are you?
Ta lo a ji?	Is this it?
Mendemo lo abiě?	Are you a Mende?
Bia bi Mendemo lo abiě?	Ditto.
Ngì bijei lo a Bindi.	His name is Bindi.
Gbe jongo lo a ji?	How much is this?
Kpele lo a ji.	It is all these.
Nyanda lo a ji (or nyandéi).	It is mine.

Conjugation of Lo.

Lo, as a substantival verb, is only conjugated in the present tense.

Nya lo.
 Bi *and* bia lo.
 Ngi, i, *and* ta lo.
 Mu *and* mua lo.
 Wu *and* wua lo.
 Ti *and* tia lo.

Also—

Lo ange.
 Lo abië.
 Lo angië.
 Lo amuë.
 Lo awuë.
 Lo a tië.

(The negative of *lo ange* is *yā angē*. See under *Yā*.)

ii. *Mia*.

This is an impersonal form, positive only. It is not conjugated and is only used in the present tense. It must not be confused with *mia*, yonder. *Mia* and *lo* (substantival) are usually interchangeable.

Examples.

Kāmei mia?	Is that the end?
Tamo mia wo.	There was once a man.
Nya wo mia.	It is mine.
Ye mia bie?	Who are you?
Ta mia.	Therefore.
Tā mia?	Is he there?
Tonya mia.	It is true, <i>or</i> Is it true?
Gbe mia ba pe na?	What are you doing there?
Hā gbi mia? (Ha = hani).	Is it anything?
Nya mia.	It is I.
Gbe jongo mia?	How much is it?
Gome mia.	It is a crow.
Ye mia?	Who is it?
Ta mia yīra.	That is one.
Soja mia nā angie.	He is a soldier now.

Nya mia Jo.	I am Jo.
Ngi yeto Jo mia.	I thought it was Jo.
Mā ta mia ma li.	I and he will go.
Gī ko gbwe mia.	I do not know what it is.
Gī ko gbwe mia aji.	I do not know what this is.
Ta mia a ji?	Is it this?
Nya biye mia a Jo.	My name is Jo.

iii. *Le*.

Le is a substantival verb representing a statement of fact without any attribute, unlike *lo a*, which requires an attribute. It is unconjugated. It is used with adjectives and verbs ending in *ngo*. It seems occasionally to be changed with *lo* for euphony.

One of its most important uses is to form the negative phrase *ī le*, it is not, which is used to transform what would otherwise be a positive statement into a negative one. This is dealt with later in Chapter VI, vi. on negative construction.

NOTE.—It must not be confused with *le*, yet.

Examples.

Nya le.	It is I.
Mua le.	It is we.
Bi wo le.	It is yours.
Gbo le i lōa?	What is left?
Komo wa a le.	He is a great warrior.
Kurungo le.	All right, or It is accepted.
Tonya le.	It is true.
Kpandingo le.	It is hot.
Bi wo ī le.	It is not yours.
Bia ī le ga bi dōli.	It is not you I call.
Tia ī le.	It is not they.
Tonya ī le.	It is not true.
Ngi lahingo le.	He { ^{is} has been } warned.
Mi le? (rarely used).	Where is it?
Nya le Jo le.	I am Jo.
Hakeí gboma le?	Is it another guinea-fowl?

It is a very small bird, but it is very
 like that of a ~~chickadee~~ & it is very
 common. It is the ~~most common~~ of the
 family ~~chickadees~~.

Now, let us

let us

Now, let us

let us

let us

Now, let us

let us

let us

Now, let us

let us

let us

let us

For the purpose of the study, we
 lengthened the line of the study.

The & is necessary for the study.

As an auxiliary it is used to the study.

in the

are not

there.
 birds.

girl.

was behind the
 e.

rson.

Bi ye mi gbī?	Where were you yesterday?
I ye gbī bi (be)?	Was he here yesterday?
I, i mbe gbī.	Yes, he was here yesterday.
Ti ye nu yira gboyongo.	They were twenty.

v. *Yele*.

Yele is a form that is chiefly used with adjectival and verbal forms in *ngo*. It is also a past form which can be used without an attribute.

Examples.

Ngi lahīngo yele.	He was warned.
Ngi lahīngo a yele.	He will be warned.
Ngi gbakisia tewengo yele.	His wings were cut.
Kia le i ye na, bi wo ī yele?	Whilst it was there, was it not yours?

vi. *Ya*.

Ya is unconjugated. It is not of common use in its positive form. In its negative form, *i. e.* with the lengthened vowel *yā*, it stands as a negative to *lo* in its combination *lo a*.

NOTE.—There are words *ya* = go and *ya* = not.

Yā a-ngē.
 Yā a-biē.
 Yā a-ngiē.
 Yā a-muē.
 Yā a-wuē.
 Yā a-tiē.

Examples.

Maha yā a biē.	You are not a chief.
Tonya yā na.	That is not true.
Powo yā na.	That is not a pigeon.
Kpele yā ji.	It is not all these.
Ta yāna.	It is not this.
Nu weka gbī yā na.	There is no one else there.

vii. *To be* omitted.

Where in English the verb *to be* is expressed, in Mende it is often left out.

Examples.

Ta be.	He is here.
Ī bendo.	He is not here.
Ī na.	He is not there.
Mëndemo abië?	Are you a Mende?
Bia mi?	Where are you?
Hindé ji ĩ ya nyande.	This place is not good.
Njiei kulõngo.	The matter is a small one.
Peleí nyamungo.	The road is bad.
Peleí ĩ kpekpeni.	The road is not good.
Ta mindo?	Where is he?
Ta hindeí na.	He is there.
Yambasu hindeí na?	Is Yambasu there?
Ngau nani i Sandi hũ.	She was four months in the Sandi bush.
Ti a be? Ti be.	Are they here? They are not here.
Yira be ĩ na.	There is not even one there.
Kalé ji ta nwonisia va.	This cartridge is for birds.
Ti nu gboyongo.	They were twenty.
Nya la a Jo.	My name is Jo.
Ngí lòi i nyālòi.	Her child was a girl.
Bondé nyapõì wēlē wōma.	The okra tree was behind the woman's house.
Ta ji?	Is it this?
Nu wa angie.	He is a big person.

CHAPTER VI

THE VERB

i. DIVISION. VOICES.

SEPARATE forms do not exist for transitive, intransitive, active or passive. The exact meaning can only be judged by the context. For instance, *hei*, intransitive, means *to sit*; transitive, *to set*. *Pele*, *pe*, to do, means also *to become* or *to be done*. *Gula* means either *to fall down* or *to throw down*.

The passive may, however, be rendered by the use of *they* with an active verb; as, *he has been beaten* may be translated *they beat him*, *ti ngi ndeweí lo*.

A passive sense may also be obtained by the addition of the suffix *ngo* to transitive verbs, as *ngi dewengo yele*, he was beaten. This suffix makes a past participial meaning when added to transitive verbs, and verbs can also be formed from adjectives by means of the same. The conjugation is the same in both cases.

ii. MOODS.

With the exception of the continuous mood there is no inflection of the verb form for mood.

IMPERATIVE MOOD.

The imperative, strictly speaking, consists of only the second person singular and plural.

Examples.

Singular.

Plural.

Intransitive. Li, go!

A li, go!

Transitive. Pā, kill it!

A pā, kill it!

Bi ngi hou.

A wu ngi hou, catch him.

Ngi go a kole.

Give him the book.

INFINITIVE MOOD.

Three suffixes are used to indicate the infinitive mood, *ma*, *la*, *va*.

Ma is used after verbs of motion, as—

I ya muama

He has gone to bathe.

Such sentences may, however, be rendered—

Gi ya ngi mua.

I go, I wash.

La is used when the infinitive depends on certain other verbs, as *can*, *begin*, *finish*, *show*, etc. This form is preceded by *a*, a preposition meaning *with*, and is thus clearly shown to be a verbal noun. As such it is capable of taking all the inflections of a noun.

I guni a lila.

He could not go.

This may also be rendered—

I guni i li.

He could not go.

Va is used whenever *ma* or *la* are not strictly applicable as—

Kpoyeí i kpekpe gboli va.

The sea is not good to drink.

Mu ya me va.

We go to eat.

Examples of sentences in which the infinitive is avoided—

Ngi yeto bingi ga li lo
dogboi hū.I intended yesterday going to
the bush.

Bi fembe ngi me.

Give it to me to eat.

Dē ngi ma ā na wiri.

Tell him not to do that.

INDICATIVE AND SUBJUNCTIVE MOODS.

The indicative mood calls for no remarks. The subjunctive mood is the indicative in a subordinate position, preceded by a particle or having the particle understood.

CONTINUOUS MOOD.

The continuous mood is formed by adding *ma* to the verb-stem. It is conjugated throughout by the aid of auxiliaries. It presents the *-ing* termination in English, as *I am going*, *nya lo lima*.

iii. TENSES.

The pronoun is inflected as well as the verb, and with the aid of auxiliaries a great variety of tenses is produced.

The complete conjugation of the verb is as follows—

AORIST.

Positive.	Negative.
Ngi tewe, I cut.	Ngī tewe, I do <i>or</i> did not cut.
Bi tewe.	Bī tewe.
I tewe.	Ī tewe.
Mu tewe.	Mū tewe.
Wu tewe.	Wū tewe.
Ti tewe.	Tī tewe.

(Sometimes, but rarely, *lo* is added to the positive to render the form quite past time.)

PRESENT.

Nga tewe, I cut.	Ngā tewe, I do not cut.
Ba tewe.	Bā tewe.
A tewe.	Ā tewe.
Ma tewe.	Mā tewe.
Wa tewe.	Wā tewe.
Ta tewe.	Tā tewe.

PAST, I.

Ngi teweā, I cut.	None.
Bi teweā.	
I teweā.	
Mu teweā.	
Wu teweā.	
Ti teweā.	

Positive.	PAST, II. Negative.
Ngi teweni, I cut.	Ngī teweni, I did not cut.
Bi teweni.	Bī teweni.
I teweni.	Ī teweni.
Mu teweni.	Mū teweni.
Wu teweni.	Wū teweni.
Ti teweni.	Tī teweni.

Lo may be added to the positive to emphasize it.

	PAST, III.
Ngi dewenga, I have cut.	None.
Bi dewenga.	
I dewenga.	
Mu dewenga.	
Wu dewenga.	
Ti dewenga.	

	PERFECT.
Ngi tewef lo, I have cut.	Ngī tewef, I have not cut.
Bi tewef lo.	Bī tewef.
I tewef lo.	Ī tewef.
Mu tewef lo.	Mū tewef.
Wu tewef lo.	Wū tewef.
Ti tewef lo.	Tī tewef.

	PLUPERFECT.
Ngi ye { tewenga, I had cut. { tewef lo. { teweni.	Ngī ye teweni, I had not cut it.
Bi ye { tewenga. { tewef lo. { teweni.	Bī ye teweni.
I ye { tewenga. { tewef lo. { teweni.	Ī ye teweni.
Mu ye { tewenga. { tewef lo. { teweni.	Mū ye teweni.
Wu ye { tewenga. { tewef lo. { teweni.	Wū ye teweni.
Ti ye { tewenga. { tewef lo. { teweni.	Tī ye teweni.

Positive.	FUTURE.	Negative.
Nga dewé lo, I shall cut.	Ngā tewe, I shall not cut.	
Ba dewé lo.	Bā tewe.	
A dewé lo.	Ā tewe.	
Ma dewé lo.	Mā tewe.	
Wa dewé lo.	Wā tewe.	
Ta dewé lo.	Tā tewe.	

FUTURE AND CONDITIONAL NEGATIVE.

Ngē tewe, I shall not cut, *or*
I may not cut.

Bē tewe.
Ē tewe.
Mē tewe.
Wē tewe.
Tē tewe.

FUTURE PERFECT.

(Kina)ngi tewealo, (When)	Ngī teweā, I shall not have cut.
I shall have cut.	
Bi teweā lo.	Bi teweā.
I teweā lo.	Ī teweā.
Mu teweā lo.	Mū teweā.
Wu teweā lo.	Wū teweā.
Ti teweā lo.	Tī teweā.

The emphatic form of the above tenses consists in the repetition of the personal pronoun either with or without *lo*, as *nya nga tewe*, or *nya lo nga tewe*. For the form of personal pronoun used, see Chapter IV, i, g.

IMPERATIVE

Gbe ngi lewe, let me cut.	—
Tewe, cut.	Bā tewe, do not cut.
Gbe i tewe, let him cut.	A (or Ē) tewe, he must not cut.
Gbe mu tewe, <i>or</i> A mu	—
tewe, let us cut.	—
A tewe, cut.	Wā tewe, do not cut.
Gbe ti tewe, let them cut.	Tā (or Tē) tewe, they must not cut.

CONTINUOUS MOOD

NOTE.—The accent is on the first syllable of 'tewema' throughout.

AORIST.

Positive.

Ngi tewema (lo), I am, *or*
was, cutting.
Bi tewema (lo).
I tewema (lo).
Mu tewema (lo).
Wu tewema (lo).
Ti tewema (lo).

Negative.

Ngi tewema, I am not, *or* I
was not, cutting.
Bi tewema.
I tewema.
Mū tewema.
Wū tewema.
Ti tewema.

PRESENT.

Nya lo tewema, I am cutting. None.
Bia lo tewema.
Ta (lo) tewema.
Mua (lo) tewema.
Wua (lo) tewema.
Tia (lo) tewema.

PAST.

Ngi ye tewema, I was cutting. Ngi ye tewema, I was not
cutting.
Bi ye tewema. Bi ye tewema.
I ye tewema. I ye tewema.
Mu ye tewema. Mū ye tewema.
Wu ye tewema. Wū ye tewema.
Ti ye tewema. Ti ye tewema.

FUTURE, I.

Nga ye tewema, I shall be Ngā ye tewema, I shall not
cutting. be cutting.
Ba ye tewema. Bā ye tewema.
A ye tewema. Ā ye tewema.
Ma ye tewema. Mā ye tewema.
Wa ye tewema. Wā ye tewema.
Ta ye tewema. Tā ye tewema.

FUTURE, II.

Positive.	Negative.
Nga tewema, I am about to cut.	Ngā <i>or</i> ngē tewema, I am not cutting, <i>or</i> shall not cut.
Ba tewema.	Bā <i>or</i> bē tewema.
A tewema.	? ē tewema.
Ma tewema.	? mē.
Wa tewema.	? wē.
Ta tewema.	? tē.

(The deficient persons I have not found.)

NOTE.—It is a matter of great difficulty to find a verb that can be accurately conjugated throughout. *Tewe* may of course become *dewe*, *lewe*, *te*, *de* or *le*, to suit the euphony of the sentence.

INFLECTION OF THE NGO FORM

PRESENT.

Nya lahingo le, I am warned.
 Bi lahingo le.
 Ngi lahingo le.
 Mu lahingo le.
 Wu lahingo le.
 Ti lahingo le.

PAST.

Nya lahingo yele.
 Bi lahingo yele.
 Ngi lahingo yele.
 Mu lahingo yele.
 Wu lahingo yele.
 Ti lahingo yele.

FUTURE.

Nya lahingo a yele.
 Bi lahingo a yele.
 Ngi lahingo a yele.
 Mu lahingo a yele.
 Wu lahingo a yele.
 Ti lahingo a yele.

The negative of the above may be rendered—

Ti nya lahini, They did not warn me, etc.

iv. EXAMPLES OF THE USES OF THE VARIOUS TENSES.

AORIST.

Largely used in narration and for subordinate sentences without a conjunction.

Ye, ti li ti ngi yenge wili.	He said they should go and work for him.
Ke ti yama ti yetahū.	And they return, <i>or</i> returned, to their home town.
Tamoi i ya wō i nyahei jo.	A man went once upon a time to get a wife.
A mu li mu yenge wē.	Let us go and work.
Bī ya li le?	Have you not gone yet?
Gī hūgo.	I do not understand.

PRESENT.

Ye, nga hūei ji fe bi ye.	He said, I give you this meat.
A ngi wili ngombui ya.	He throws him on the fire.

PAST, I.

Mu waa be bengeme.	We came here yesterday.
Ke ti ya ke ti hitia mbei ma dole tima.	And they went, and they reached the rice hungry.
Bi bumbúa botongo.	You took too much.
Gi menia, hiye.	I heard all right.

PAST, II.

This is the form mostly used in negative sentences.

Ye bi tōni?	You sent you?
Ngī gheni.	I don't care.
Yo njiei leni?	Who spoke?
Ī ya lini.	He has not gone.

PAST, III.

This form is often used to express a conditional sentence.

Sange mia gi ngi longa.	I have just seen him.
Gi kpoyōnga.	I am just finishing.
Ke i ngi mbāi lulinga.	And he called his friend.
Bi penga lo, ba ha lo fe.	If you do it, you will surely die.

PERFECT.

Ngi wai lo angieë.	I have brought him.
Gbeva bi wai kaka?	Why did you not come quickly?
Gi toi, or gi ngi toi.	I have not seen it.
I kpande wuai.	He has not cleaned the gun.
Mu yamai! (<i>lo</i> is omitted).	We are back!
Gbo bi waila? (<i>Note verb form.</i>)	What have you brought?
Bi hiti lo na so?	Did you go all the way?
Fõli i gbialo lo ke nwonisia ti wa.	If the sun came out the birds would come.
Ngĩ numu loi.	I saw nobody.
Ngĩ mbõlõ lo.	I have hit it (<i>of shooting</i>).
I ngi hakei lõlohũ. (<i>Note verb form.</i>)	He has lost his load.

PLUPERFECT.

Kina ti ye welani.	When they had finished.
Iye pei lo kina bi ye na?	Had he done it when you were there?

FUTURE.

Ngẽ wõ, ga bi bawo lo.	I said the other day, I will cure you.
Ngã yã na wiri gboma.	I shall not do that again.
De ngi ma ã pele.	Tell him he must not do it.
Sina ma to (<i>lo</i> omitted).	To-morrow we shall see.
A ti dõ lo.	He will send them.

FUTURE PERFECT.

Kina bi ngi doa lo, bi ngi wa.	When you shall have found (lit. seen) him, bring him.
--------------------------------	---

Doi (the perfect tense) can be used instead of *doa*.

IMPERATIVE.

Wã li na.	Do not go there.
A wã mbomẽ.	Bring the hammock.
Wa mbe.	Come to me.
Tã li.	They must not go, or shall not go.

CONTINUOUS MOOD

AORIST.

Ngi wiláma.	I am finishing.
Ye, mu lima lo.	He said we are going.
Ye, nya be, ye, ngi hama.	She said, I too, she said, I shall die.

PRESENT.

Ta lo nye gbema.	He is catching fish.
Ye ke mua wama.	And he said we are coming.
Train ta wama.	The train is coming.
Train lo wama.	Ditto.
Train i wa.	Ditto.
Mua jiama.	We are moving (<i>i.e.</i> in a boat or train).
Ta wama.	He is coming.

PAST.

Kina mu ye jiama.	Whilst we were travelling.
I ye kine guláma.	It was nearly falling.

FUTURE, I.

Bi kenye a ye wama a kpokovöi ji?	Will your uncle be coming this afternoon?
-----------------------------------	---

FUTURE, II.

Bā hama.	You will not die.
Ngā tema.	{ I am not passing (<i>i.e.</i> I do not want you to make way for me).
Ngē dema.	
Nga wama.	I am (just) coming.
Ē tötōma.	He is not going to begin.

NGO TERMINATION

PRESENT.

Kurungo le.	It is accepted; all right.
Ngi kpakisia tewengo yele	Its wings were cut.
Ngi gahū hango yele.	He was very tired.

V. A SPECIAL FORM OF CONJUGATION IS USED FOR *I say*, etc.

Ngē, I say, or said.

Bē, you say.

Yē, he says.

Mē, we say.

Wē, you say.

Tē, they say.

It is used alone, as—

Ngē, bi wa a londemi imumui. I said, Bring the small nails.

If it follows *ndē*, *say*, it is best rendered *saying*, as—

I ndea, ye, bā li na.

He said saying, Do not go there.

Ye, ngē wō ga bi bawo lo.

He said, I said before I will cure you.

Tē, mu mbei yilia gengebra we.

They said, We cooked rice for the labourers.

VI. NEGATIVE CONSTRUCTION.

The expression of the negative is one of the greatest difficulties in the Mende language. The addition of a single word the equivalent of *not* to a positive statement, for the purpose of rendering it negative, does not occur.

The following methods are adopted.

(i) The one invariable indication of a negative is the lengthening of the vowel in the pronoun attached to the verb.

Ngī li, I go; *Ngī li*, I do not go.

(ii) The auxiliary *lo*, which is an indication of a positive statement, disappears when the sentence becomes negative.

Ngā li lo, I shall go; *Ngā li*, I shall not go.

(iii) The negation may be rendered more emphatic by the addition of *yā*, not (sometimes *lā*), between the pronoun and the verb.

Ngī toi lo, I have seen him; *Ngī yā toi*, I have not seen (him).

(iv) The phrase *ī le*, it is not, is sometimes added to the end of a positive sentence to render it negative.

Ji nyandengo ī le, this is not good.

(v) When the verb *to be* is negated, the lengthened pronoun stands alone before the complement.

Tī gbōtōngo, *Tī gbōtō*, they are not many.

(vi) If the verb or adjective in the positive sentence has the *ngo* termination, the negative may be rendered by the addition of *ī le*, or by dropping the *ngo* and substituting *nī*, which is a past tense termination.

Mahēungo ī le.	} They are not equal.
Tī mahēuni.	
Ma-ī-hēuni	

(vii) *Gbī*, none (positive *gbī*, all), following a noun in the indefinite form will also put a sentence into the negative.

Kayeī lo tī ma.	They are to blame.
Kaye gbī tī ma.	They are not to blame.
Hā gbī na.	Nothing there.

(viii) For the second persons of the imperative mood the future tense is used.

(*Bī*) *lī*, go ; *Bā lī*, do not go.
A lī, go ; *Wā lī*, do not go (*pl.*).

(ix) *Yā* is the negative of *lo a*.

Mahei lo abie.	You are the chief.
Mahei yā abie.	You are not the chief.

Further Examples of Negative Sentences.

Hindei na ī kuhama.	That (<i>or</i> the) place is not far.
ī nyandē.	It is not good.
Nu gbōtō ī wai.	Not many persons came.
Nunga gbōtō tī wai.	Ditto.
Nunga gbōtōa tī wai.	Ditto.
Nunga tī gbōtōnī tī wani.	Not many people came.
Nga lī lo, ngē lembi.	I will go, I will not delay.
Gī yā lī na.	I have not been there.

Bì yā li lē?
 Ngē la pe gboma.
 Ngī lila, miningo le.
 Ngī ya toi.
 Ngī la hindei ji we.
 Ī yā wele.
 Ye, mū yā wime.
 Ī yā gbōyōai.
 Ī yā magbōyōai.
 Tī yā lini le.
 Ī lini.
 Ī gūni a ngi bawola.
 Ī gbōtōni.
 Tī ngi goni.
 Ngī lōni a hale.
 Pele Ī nyandeni.
 Hindei na ma-ī-guhani.
 Wē pe.

Nya laguli guhango Ī le.
 Gbayango Ī le.
 Bia Ī le.
 Bia Ī le ga bi dōli.
 Tonya Ī le.
 Bi wo Ī le.
 Numu gbī na.
 Bā nde numu gbī ma.
 Nya gbwe gbī na.
 Nya lima gbī njei hū.
 Ye, numu gbī e soro.

Navo gbī mu yeya.
 Ī navōi ngeya.
 Ke Ī nu gbī loni.
 Bi nemáhū gbī na.
 Ye, bi nduwinga lo, mbe gbī
 na bi me.

Bā lua.
 Wā li na.
 Bā li lo? Bē li?

Have you not gone yet?
 I will not do it again.
 I cannot take it, it is heavy.
 I have not seen it.
 I did not do this thing.
 He did not do it.
 He says we must not run.
 It is not finished.
 He has not finished.
 They have not gone yet.
 He did not go.
 He could not cure him.
 Not much.
 They did not know him.
 I do not want medicine.
 The road is not good.
 The place is not far.
 You must not do it. Cannot
 you do it?
 My beak is not long.
 There was no strength in him.
 It is not you.
 I do not call you.
 It is not true.
 It is not yours.
 There is nobody there.
 Do not tell anybody.
 I have no business there.
 I have no heart in the matter.
 She said, Nobody shall marry
 her.
 We have no money.
 He has not the money.
 And he saw nobody.
 You have no sense.
 He said, If you clear the
 ground you will have no
 rice from it to eat.
 Do not be afraid.
 Do not go there.
 Will you go, or not?

Tonya yā na.
Nu gbōtō ī na.

Yira be ī na.
Ī ya gbōtō na.
Mabia muē yā hei hinda yira.

Bē, muē sese.
Ye, mu yā li. •
Ī pēlēbu mbe.
Gbeva bī bere wuai?

Bā li hūghango (ngwango).
Gī ko.
I bēndo.
Ngē wa.
Ha kpande gbī nya yeya.
Ma-ī-guhani.
Ta yā na.
Kowe yāna.
Lī bī njei gbandi bā yā bī
gowé gama wua.

Dē ngi ma ā na wiri.

That is not true.
There are not many persons
there.

There is not even one there.
Not much there.
You and I will not sit down
in one place.

You said, Let us not slice it.
He says, We must not go.
He is not in the house here.
Why have you not washed
your trousers?

Do not go far.
I do not know.
He is not here.-
I shall not come.
To-day I have no gun.
It is not far.
It is not this.
It is not an eagle.

Boil the water before you
wash (the wound on) your
leg.

Tell him not to do that.

CHAPTER VII

ADVERBS

THERE are adverbs of place, time, manner, and of affirmation and negation; also many adverbial phrases of the same nature.

I. ADVERBS OF PLACE.

The number of words used solely as adverbs of place is very small. They are supplemented by other parts of speech used as such. There are, further, many words which can be used either as adverbs or prepositions.

(1) The following are pure adverbs of place—

Bē, here.	Miando, yonder.
Bē-ndo, here.	Mi ? where ?
Mbē, here.	Mindo ? where ?
Na, there.	A or O ? where ?
Mia, yonder.	Polon, far.

(2) The following are used also as prepositions—

Mbu, beneath.	Lugo, Luwo, <i>or</i> Tuwo, <i>or</i> tugo,
Bu, beneath.	in front.
Ma, on, above.	Gulo, in front.
Mahū, on the top, above.	Pōma, behind.
Hū, inside.	Wōma, behind.
Kpela, near.	Ndia, middle.
Gbea, near.	Gama, towards.
Gbeanga, near.	Nga, on top.

(3) The following adverbial expressions occur — .

Kūha (<i>adj.</i>), far (in various inflections).	Ngitiya, outside.
Hindé ji, here.	Ngeléya, aloft.
Hindé na, there.	Kaka, side.
Domeí, on the ground.	Kakeí ji, this side.
	Kakeí na, that side.

Examples of the uses of the foregoing.

Bē, here (not to be confused with *be*, even, also). *Bē-ndo* is a strengthened form.

Wa be.	Come here.
Nya yenge lo be.	My work is here.
Ta be.	He is here.
Ī be-ndo, or Ī be.	He is not here.
Massa ye wu yama be.	Master says come back here.

Mbē, here, to me, with me, etc.

Mu yama mbe?	Shall we return to where we came from?
Ngi yama mbe-oh!	I am going back home!
Wa mbe.	Come to me.
Mbe ka.	This side.
Lōle mia mbe?	How many are there here?
I ye gbī bi (be)? Ī, i mbe gbī.	Was he here yesterday? Yes, he was here yesterday.
Nū ji mbe i ndea bima.	This person here told you.
Gbeva bī luma mbe?	Why don't you answer me?

Nā, there (not to be confused with *nā*, now).

Ta na.	He is there.
Mi lo bi li na gbengeme?	Where did you go yesterday?
Ī na.	He is not there.
Ngi ya ngi na gbwē.	I am going to look there.
Mi lo gbī Yamba i yenge na?	Where did Yamba work yesterday?
Mu yá na.	We went there.

Mia, yonder. *Miando* is a strengthened form.

Mu yama miando.	We return yonder.
-----------------	-------------------

Mi, where; also *mindó*, *mi lo*, *lo mi*.

Jo lo mi?	Where is Jo?
Bi pe lo mi?	Where is your house?
Bi ye lo a mi?	Where is your home or country?
Bi were lo mindo?	Where is your house?
Wu ndewe ta mindo?	Where is your brother?
Bia mi?	Where are you?
Bi mi lo?	Ditto.
Bia lo mi?	Ditto.
Ta mindo?	Where is he?
Ta lo mi?	Ditto.
Ta mi lo?	Ditto.
Bi mbai lo mi?	Where is your friend?
Bi hiya mi?	Where have you come from?
Bi hi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Bi nda mi lo?	Ditto.
Bi li mi lo lo fele ji hū gī bi loni?	Where have you been these last two days that I have not seen you?
Bi mi lo ge?	Where have you been?
Kole ji hī mi lo?	Where is this letter from?
Ma li mi lo?	Where shall we go?
Mi lo ti ya na?	Where have they gone?
Mi yaka.	Which direction?
Bi ye mi? or Bi ye mi lo?	Where were you?
Mindo bi yi lo gbuë?	Where did you sleep last night?
Gī kq mi mia i ya na.	I do not know where he has gone.
Gī kq mi i ya na.	Ditto.
Gī kq mi lo i ya na.	Ditto.
Gī kq mi le i ya na.	Ditto.
Bi ya gbī mi lo?	Where did you go yesterday?
Mi lo gbī Yamba i yenge na?	Where did Yamba work yesterday?
A or O.	
A bi kei?	Where is your master?
O Jo?	Where is Jo?

Polon or *poron*, far.

I ya miando poron.	It has gone far away.
I ya poron.	Ditto.
Numui na gī toni ; i ya poron.	I did not see the man ; he has gone far.

Mbu or *bu*, underneath.

Li bu.	Go underneath.
Gbia mbu.	Come out from under.
Yo na mbu ?	Who is under there ?

Ma, on.

Gbelé ma.	Leave off, let go.
Hō ma.	Catch hold.
Hani gbī ma.	There is nothing on it.
Ngi pe hī ma pu.	I have done so ten times.

Mahū, on the top.

Nda mahū.	Lay it on the top.
Te mahū.	Raise it up.

Hū, inside.

Mbawé lo hū.	It is full of soap.
Kalé lo hū.	The cartridge is inside.
Ta lo hū kru.	There is a little inside.
Ngalui i la hū yia nani.	The moon is four days old.
I kpia hū.	She takes it out.

Kpela, *gbea*, *gbeanga*, near.

Bā pu gb'rá.	Do not put it near.
Bā dō kpela.	Do not stand too near.

Lugo, in front, *luwo*, *tuwo*, *tugo*.

I dewea lugo.	He passed in front.
Ti ya tuwo.	They have gone on in front.
Tia tuwo.	They are on ahead.

Gulo, in front.

Li gulo.	Go in front.
Ta gulo, Tia kulo (but <i>ngi</i> <i>gulo</i> = in front of him, see Prepositions).	He is ahead, they are ahead.
Lō kulo.	Stand in front.
Li kulo bi wime <i>ngi</i> to.	Run on and look for him.

Pōma, *wōma*, behind.

Ta pōma.	He is behind.
Na wōma.	Afterwards.

Ndia, *lia*, middle.

La ndia.	Lay it in the middle.
Pu ndia.	Put it in the middle.
Ngīrī ndia.	Tie it in the middle.
Gurī yiri ndia, or Gurī yiri ndia we.	Tie the stick in the middle.
Hei ndia, or Hei ndiei	Sit in the middle.
Wa ndia.	Come into the middle.

Gama, towards.

Wala gama.	Bring it to me, or forward.
Gbo bi wa kama.	What do you come for?

Nga, on top.

Pu nga.	Put it on top.
---------	----------------

Kuha, far. This is properly an adjective meaning *high*.

Ta kuhama.	It is far.
Mahūguhango (pronounced <i>Mah'ngwango</i>).	Ditto.
Ma i guhani.	It is not far.
Ī guhani.	Ditto.
Ī kuhama.	Ditto.
Numui na gī toni i ya ku- hama.	I don't see that man, he has gone far.
Numui na gī toni i ya mahu- guhango poron.	Ditto.
Bia kuhama loma poron?	Can you see far (from where you are)?

Hindé jě, hindé na, here, there (slight variations in pronunciation).

Hindé ji.	This place.
Hindeí na.	That place.
Ta hingdeí na?	Is he there?
Vandi hindeí na?	Is Vandi there?
Ī hindeí ji.	He is not here.

Ndomeí, on the ground. *Ndome* is a noun meaning *ground*.

Pu ndomeí.	Put it on the ground, or floor.
------------	---------------------------------

Ngitiya, outside, in the yard, etc.

Pili ngitiya.	Throw it outside.
Jia lòi i lēma ngitiya.	A small child was passing in front.

Ngeleya, aloft.

I le ngeleya.	He climbs aloft.
---------------	------------------

Kaka, side; *kakeí ji, kakeí na*, this side, that side.

Kaka wekei (or yekei) ma.	The other side.
Mi yaka?	Which direction?
Bē ka.	This side.
Li bi pu miaka (= mia yaka).	Put it on the far side.
Mi aka (= mi-yaka) i ya na?	Which direction has he gone now?

ii. ADVERBS OF TIME.

(1) They are as follows—

Nā	Now.
Sange.	Just now.
Tētē.	Early.
Ha.	To-day; often simply now.
Sina.	To-morrow.
Gbenge, gbengeme, or gbí.	Yesterday.
Sina ndambai, or Sina ndambuai.	The day after to-morrow.
Gbenge ndamb(u)ai.	The day before yesterday.
Gbue, or kpindiji.	Last night.
Ge, gege, or hōwe.	Some time ago; a few days ago; recently.

W _o .	Formerly.
Wogba, w _o kpo.	Ditto.
W _o polon.	Ditto.
Ke yakpe.	At once.
Peñ, or pei.	First.
Yese.	Ditto.
Pēpē.	Often.
Kunafō.	In future.
Kunaka.	Ditto.
Le.	Yet, still.
<i>No Mende word.</i>	Soon (for examples see under 4).
Ngōva, gba, etc. (also by subjunctive sentence).	Before.
Kina.	When (is also a conjunction).
Kina gba.	Since. (For examples of <i>kina</i> see under conjunctions).

(2) The following are nouns which are used as adverbial expressions of time in various combinations—

Kpāle, kpē, gbē (<i>migbe lo</i> = when).	Time.
Kpoko vōlō.	Evening.
Kpindi.	Night.
Ngenda.	Morning.
Ku, fōlō, lō.	Day.
Fō.	Year.
Ngalu, ngau.	Month.

There is no word for *week*. It is translated *seven days*.

Examples.

Nā, now.

A wa nā.

Come now (*pl.*).

Ye nā mu hei na.

He says now we are to sit
down here.

Sange, just now.

Bi lima sange?

Are you going just now?

Sange mia gi ngi longa.

I saw him just now.

Sangi mia ti yá.

They have just gone

Tētē, early, coupled with *ngenda*.

Sina ngenda tētē mu li. We go to-morrow very early.

Ha, to-day, sometimes means simply *now*.

Mū lqvonī ha. We have not been unsuccessful
to-day.

A wa lo ha? Will he come to-day?

Sina, to-morrow.

Sina ndamb(u)ai. The day after to-morrow.
Sina mu li dogbo wāi hū. To-morrow we go 'bush,' or
up-country.

Sina ma to. To-morrow we shall see.
Sina ndambuai a wa lo. He will come the day after
to-morrow.

Gbengeme, *gbenge*, *gbī*, yesterday.

Bengeme ndamb(u)ai. The day before yesterday.
John Bull i li lo gbī ge- Did John Bull go to work yes-
ngema? terday?
I ye gbī be? Was he here yesterday?

Gbuē, last night; also *guē*.

Ti yi gbuē. They slept the night.
Mindo bi yi lo gbuē? Where did you sleep last night?
Bi ndq gboli lo gbuē? Did you drink spirits last night?
Bi na gbqyōa guē? Did you finish that last night?

Ge, recently, or *gege*.

Bi ya mi ge lq fele gē bi lo? Where have you been recently?
Bi ya ge mi lq fele gē bi lo? Ditto.
Bi mi lo ge? Where have you been lately?
I ye lo be ge. He was here just now.

Howe, recently.

I ye lo be howe, He was here a short time since,

Wò, wògba, wòkpò wò poron, formerly.

Tamo yira mia wò,
Ngi higbea wòkpò.
Ji wò bi wa bi hea be ?

There was once a man.
I have been sick a long time.
How long have you been sitting
here ?

Kea wògba mū wai be.

It is a long time since we came
here.

Bia wò na welema ?
Ji wò gi ndea, nge, ba dogboi
luwi.

Have you done that before ?
I told you before not to clear
the bush.

Gi hani longa wò poron.
Gi hani longa wò hūgu-
hango.

I saw the thing long ago.
Ditto.

Ke yakpe, at once.

Bi ji wiri keyakpe.

Do this at once.

Peñ, pei, or pē first.

Ji wiri pē.
Mu hei peñ fōlī gbia.
Mawulu peñ njei i wa.

Do this first.
We sit here until sunrise.
Wait until the rain comes.

Yese, first.

Ta yese wa.
Bia yese wa.
Ji yesé wē.
Ji yesé wili peñ.
Ji yesé wani bima.

He comes first.
You come first.
Do this first.
Do this first.
This one came before you.

Pēpē, often.

Bi wama be pēpē.

Do you often come here ?

Kunafō, kunaka, in future.

Kunafō ba ji wiri.
Kunaká ba ji wiri.
Kunafō bā pe hē.

In future you will do this.
Ditto.
In future do not do so.

Le, yet.

Bī yā li le ?

Have you not gone yet ?

(3) *Before, formerly, etc.*

Before is expressed in a variety of ways, as illustrated below.
See also *peñ, wq, yese*.

Bi numui na golo ngōva ?	Did you know that person before ?
Gĩ ngi golo ngōva.	I knew him before.
Gĩ ngi gō ngōva gbĩ.	I did not know him before.
I ngenda ve lo mu we ī yā li.	He said good-bye to us before he left.
Ji wili peñ bī yā li offici hũ.	Do this before you go to the office.
Bi ji wī gba ngī yā li.	Do this before I go.
Ji lo ba pe bī yā li gengemi.	Do this before you go to work.
Bi wani pele ji ngōva ?	Have you come this road before ?
Bi na doilo ngova, or ngōva-ma ?	Have seen that before ?
Ji yese wani bima.	This one came before you.
Bi ya miando bi wa bi ji we.	Before you go there come and do so.
Ma li lo peñ ngelei ī yā wa.	We will go before daylight.
Ji wq ngi ndea, ngē, bā dogboi luwi.	I told you before not to clear the bush.
Bia wq na welema ?	Have you done that before ?
Bi ya na wq ngova ?	Have you been there before ?
Bi ya na yira ?	Have you ever been there ?

(4) *Miscellaneous expressions relating to time.*

Be gbele.	Just now.
Ku yeká ma.	Another day, another time.
Lq yeká ma.	Ditto.
Ngau lõle mia a wa ?	In how many months will he come ?
Bi lima yengema ngau woita va.	You are going to work for six months.
Fq lõle ?	How many years ?
Fq lõ yira.	One day, i.e. period of daylight.
Fq yira.	One year.
Lq lõle ?	How many days ?
Ku fere, or Lq fere.	Two days.
Fq lõ ji hũ.	To-day (a more emphatic form than <i>ha</i>).

Fõli ji kpeñ.
 Fõlõ ngundiei.
 Ku gbi ma.
 Ye, ikpemé i leinga.
 Ke i huef wā pu a ngendé na.

Migbele lo bi wā be?
 Ye, bi ngi mawulu kru.
 Ngau nani i Sandi hū.

Ke i ya hū-i-yi fele.

Fõ yira sõi gĩ bi loi.

Fõ yira i dogboi hū.
 A kpindi.
 Kpindi ji.
 Fõ dewengoi.
 Fõ neni ma mbe le lo.

Bi li mi lo lõ fele ji hū gĩ bi
 loni?

Ngalui i la hū yia nani.
 Ma li lo a ngenda võli.
 Nga yi pu mahū lolu nya
 wama.

Nga yi woita iwofelema nya
 (lo) wama.

Lõ wofera nya wama.

Kpindi ji pi ngi yini.

Ti me a kpindi na.

Foli gbĩa ke mu ya.

Ngì yeto bingi ga li lo dogboi
 hū.

Gĩ ko; be (i. e. gbe) ngewo.

A wa lo kaká.

Tato kaká.

Yeka a gbowu nyama ji va.

Bi gbahã pei ji va.

All this day.

Midday.

Everyday.

He says the time is late.

And he killed ten animals that
 morning.

When did you come here?

He says, Wait for him a little.

She was four months in the
 Sandi bush.

And he went away for two
 days.

I have not seen you for a whole
 year.

He was one year in the bush.

To-night.

Last night.

Last year.

Next year we will cut (the
 bush) here.

Where have you been these
 last two days?

The moon is four days old.

We will go at sunrise.

I will come in a fortnight.

I will come in a week.

Ditto.

I did not sleep all night.

They ate that night.

At sunrise we go.

I intended yesterday going to
 the bush.

I don't know; wait till day-
 light.

He will soon come.

Begin soon.

I shall soon be tired of this.

You will soon be tired of
 this.

Bi na wei lo bi wa sange.	As soon as you have done that come.
Bi luva gbí mi lo ?	Where did you spend the day yesterday ?
I tewea poma kpeñ.	He spent all the day cutting.
Kinagba ngi waningi bi loĩ be.	Since I came I have not seen you here.
Ti yĩ na sawa.	They spent three days there.
Kia ha wu wani migbe mia i lini ?	How long is it since he went away ?
Kina ha gba wu wani gbe yenge lo wu peni ?	Since you came here what work have you been doing ?
Kpindĩ wa.	Night comes.
Kpindĩ welea.	Ditto.
Ngelewo sina mu li na.	We will go there at daybreak to-morrow.
Lọ wọita i bumbu ndome.	After six days he picked himself up.
Mahei na fọ i lewe nani i gbate gboñ.	That king for over four years increased in wealth.
Ngau lẹle mia mu kei a wa ?	In how many months will master come ?

iii. ADVERBS OF AFFIRMATION AND NEGATION.

Í or Ē.	Yes.
Er er.	No.
Sao, sago.	No (emphatic).
Hiye.	Certainly.
Kere ?	Is it not so ?
Yā, lā, mā.	Not.

A question is often answered in a few words similar to those used in asking the same.

iv. ADVERBS OF MANNER, INTENSITIVES, ETC.

Adverbs of manner follow the verb they modify. They are numerous, numbering in all some hundred and fifty. A large proportion of them seem to have a very limited use, and are possibly only employed to modify certain verbs to

which they specially belong. In their etymology they seem to have no connection with any other part of speech. In English, adverbs are largely formed from adjectives by the addition of the suffix *ly*, other European languages having a corresponding suffix. But Mende, though richer than some other African languages in adjectives, does not adopt any similar formation. An approach to it may, however, be considered as made in the use of the preposition *a*, *with*, with a noun, as *a pime*, with running, *a kaso*, with cunning, *a tonya*, with truth. Some adjectives also, as *gboto*, many, are used as adverbs.

Examples.

I ya a pime.	He ran off.
I penga a mamagé.	He acted foolishly.
Tewe gbotongo.	Cut plenty.
Tewe gboto.	Ditto.
I mea gbi.	He ate all.
I pei lo a nguwumage.	He did it of his own accord.
I ndöi le gboto.	She bore plenty of children.
I ndenga le gboto.	Ditto.

The following *adverbs of manner, etc.*, are in common use—

Gbama.	To no purpose, for nothing,
Gboma.	Again.
Gboñ.	Very much.
Kā.	Very much.
Káká.	Quickly.
Lele.	Slowly.
Le.	A little.
Lome-lome.	Cautiously.
Lenga.	Together.
Tenga.	Perhaps.
Ni, or hī.	So, thus.
Panda.	Properly.
Tē (much drawn out in speaking).	Continuously.
Wā.	Very (is the adj. <i>great</i>).
Yeka, yeke, kine.	Nearly.

Examples.

Kpekpengo le gbama.	It is good for nothing.
I fei lo nya we gbama.	He gave it to me for nothing.
Wa gboma yira.	Bring one more.
Wa fere gboma.	Bring two more.
Wa gboma fere.	Ditto.
Hokeí gboma le?	Is it another guinea-fowl?
Bise, kā, kā.	Thank you very much indeed.
Ndakpei! je gā ngurī-oh.	Friend! hurry up with the stick.
I lembinga kā.	He delayed very much.
I pò, kā kā.	He cut hard.
Wa káká.	Come quickly.
Pe káká.	Do it quickly.
Jia lele.	Walk slowly.
Jia lome-lome.	Walk cautiously.
Maw'u (mawulu) le.	Wait a little.
Tato le, or Tato gboma.	Begin again.
Wu fere a li a lenga.	You two go together.
Pe ní.	Do it so.
Pe panda.	Do it properly.
Bā dōla sowi.	Do not stand too near.
Bi wolonga tē, bē gbē?	You have cried a long time, will you not stop now?
I ye jīama tē, ke i numu gbī loni.	He was walking continuously, and he saw nobody.
Bā nyoko we gboma. ¹	Do not do so again.
Bā yā na wī gboma.	Ditto.
Tenga mu li dogboi hū sīna.	Perhaps we shall go into the bush to-morrow.
Kunafo bā pe hī.	Do not do it so in future.
Kunafo bā na nyoko wili. ¹	Ditto.
Njei yeka i wa.	The rain will soon be here. (lit : The rain has nearly come.)
I ye kine gulāma.	It was nearly falling.
Yeka i ha.	He is nearly dead.

¹ *Nyoko* is a noun, meaning 'manner.'

v. How?

The English *how* is expressed in many different ways as the following show—

Fõ lõle bi kenye ji hũ?	How many years have you been in this country?
Lõle mia á ná?	How many are there there?
Nunga lõle bi soa?	How many men have you obtained?
Nu lõle mia ti bi yeya?	How many men have you?
Gbe jongo lo a ji?	How much is this?
I ye na ho?	How is it then?
Ta mia ga ye pe?	How am I to do it? What am I to do?
Tẽ, ma ye pe mu mbei ji me?	They said, How are we to eat this rice?
Ke angie ga ye pe.	Show him how to do it (how I do it).
Fõ lõle? lõ lõle?	How many years? how many days?
Nwoni na ba ye tõi?	How do you call that bird?
Ji wo bi wa bi hea be?	How long have you been sitting here?
Lõ lõle bi ji weni?	How often have you done this?
Ji a hije be a li Mõfwe jia lõle?	How far is it to Mõfwe?
Be ta Mõfwe jia lõle?	Ditto.
Ba ye ji luli?	How do you call this?
Nga tuli a . . .	I call it . . .
Ta, or ti, tuli a . . .	They call it . . .
Kia ha wu wani migbe mia i lini?	How long is it since he went?
Ngau lõle (mia) mu kei a wa?	In how many months will master come?

CHAPTER VIII

PREPOSITIONS

THERE is only one preposition properly so called in the Mende language, viz. *a*, with. The others are all postpositions. As, however, the word preposition is a recognized grammatical term it is more convenient to adhere to it. The reason for the idiom is not far to seek. A large number of the words used as prepositions are actually nouns, and the others, of which the derivation is not immediately apparent, are probably so by origin. Taking, therefore, the phrase *Ta pelei woma*, he is behind the house, it is seen at once that it can be translated, 'He is (at) the house's back,' *woma* being a noun meaning *back*, and the qualifying or possessing noun coming first in Mende as it also does in English. The noun, therefore, which is employed as a preposition is placed last.

There are no words for *from*, *without* and *out*. Prepositions representing *in* or *at*, etc., are used coupled with verbs whose sense is *exit*. Examples are given below.

List of Words used as Prepositions.

- (1) Preposition preceding the noun—*a*, with
- (2) Prepositions following the noun.

We or ye (according to euphony)	To.
Ma.	To.
Gama.	To, towards.
Va.	Of, for, and also the <i>to</i> in the infinitive mood.
Mahū.	Upon.
Gulo, lugo.	In front.
Tenga.	Together with.

Of the above, *ma*, *gama*, *mahũ*, *gulo*, *tenga* are used also as adverbs ; *va* (as *fa*) is used as a conjunction. *A* and *we* therefore are the only ones that can be classified under prepositions, and under no other part of speech.

(3) Nouns used as prepositions. They follow the noun they govern.

Ngama (yama) (lit. eye or a face).	Before.
Labu (mouth—under).	Ditto.
Wōma.	Behind.
Kākā.	Side.
Kpela.	Near.
Ngeya (lit. hand).	With.
Ndia.	Middle.
Mba.	On top.
Ya (lit. edge).	Ditto.
Mbu.	Under.
Hũ.	In.
Gohũ.	Inside.

EXAMPLES.

a, with, etc.

Following the verb *gbate*, make, construct.

Ti hege gbate a gulĩ ji. They make soap of this tree.

Following the verb *gili*, think.

Ye, bā gili á ná. He said, Do not worry about it.

Following the verb *go*, give, or present with.

I ti goa a mehe. He gave them food.
Sina ga bi go lo a hale. To-morrow I will give you
medicine.

Following the verb *gũ*, can.

Ī gu a lila. He cannot go.

Following the verb *henga*, dream.

Ke nyapui be i hengá a pumoi. And the girl dreamt of the
white man.

Following the verb *jā*, touch.

Bā jā a tiē.

Do not touch them.

Following the verb *ke*, show.

Ke angiē ga ye pe.

Show him how to do it (how I do it).

Ke i hūgenga a ngi hiní.

And she told everything to her husband.

I ngi mayia ge a ngi kei.

She complained to her father.

Following the verb *li*, go.

Mu li a pelé na mu waila.

We go the road we came.

Li a ngiē.

Take him away.

Following the verb *lō*, want, like.

Nya longo a mehe.

I want food.

Gī loni á ná.

I do not like that.

Following the verb *dōlō*, dislike.

Ti lōlō a ngiē nu gbate va.

They disliked him because he was rich.

Following the verb *ndondo*, cease.

Ndondo a sore!

Stop that noise!

Following the verb *tōtō* or *tatō*, begin.

I tōtō a wola.

She began to weep.

I tōtō a nyandela.

It is beginning to improve.

Following the verb *wa*, come.

Bī wai lo a njei?

Have you brought a complaint?

Bī wai lo a ngiē?

Have you brought him?

Wā kōlé = wa a kōlé.

Bring the paper or book.

Following the verb *yōnga lewe*, boast.

Ke i yōnga lenga a nasia
gbele.

And he boasted over all of them.

Following the verb *pe* or *we*, do.

Gbo ba pe a gurí na.

What are you doing with that stick.

Other verbs sometimes admit of the same construction.

I ti dewe a fefelee.

He sent them two by two.

We or ye, to, for.

Wala nya ye.

Bring them to me.

Tě, ngi wala bi ye.

I was told to bring them to you. (lit. They said, I bring to you.)

Ye lo bi wani a golé ji ngi ye?

Who have you brought this book for?

Ye lo i kolé fe bi ye?

Who gave you the book?

Tě, mā kulu ngi ye.

They said, We do not agree to him.

Ji lõ nya we.

Lift this for me.

Gbele, bē luma nya we?

What is the matter that you do not answer me?

I ya miaka (we).

He has gone in that direction.

I yala a pīme ngi lenga we.

He ran off with it to his children.

Ta pe yakama we.

It is somewhere round about the house.

Wā yenge silōi we.

Do not work for the spider.

Mu mbeí yilinga gengeb'ra we.

We have cooked rice for the labourers.

I ya ngi yei ye.

He has gone to his own country.

Ma, to.

Dě ngi ma.

Tell him.

Wa kakéi ji ma.

Come to this side.

Wa bi gbo nya ma.

Come and help me.

Hou na ma.

Catch hold of that.

Mbowé yakpa kōtī ji ma.

Sharpen the knife on this stone.

Njia nya ma.

I have a complaint.

Ke ti hitia mbei ma.

And they reached the rice.

A gbe sōré ma.

Leave off making that noise.

Ndole ti ma.

They were hungry.

Bē gu na ma.

Cannot you do that.

Lō yeká ma.

Another day.

Kotī nya nwona nya gowé ma.	A stone has cut my foot.
Hūei jī i ndowī boa ndqlé ma.	This animal dug the hole in the ground.
Ba ngi lo lo pelé ma.	You will see it in the road.
I ndōmé gbīa ngi ma.	He took off his shirt.
Nda table ma.	Lay it on the table.
Njī bi gbakima.	Lower it on your shoulder.
Ke i ngi lokoi lōa dōméma.	And he pointed his hand to his shirt.
I nye gbīa njeí hū, i pua ngiyé ma.	He took the fish out of the water and put it on the bank.
Gbonda ngi ma i wa.	Compel him to come.
Mu li jieisia ma ke mu wai.	We have been for a walk and we have come (back).
Nga na ma kolo.	I shall try that.
I hite peli wāi ma.	He reached the road.
I gombui dōa kpāléma.	He put fire to the farm.
Ke ti punga ndqléma.	And they planted it in the ground.
I tōnga ti ma pelihū.	He followed them into the road.
Mu gbī mu hite mu yeí ma.	Let us all go and meet our mother.
Nya gbāi lo bima.	You are indebted to me.
Nya gbāi bia.	Ditto.
Ngī gbāi lo nyama.	I am indebted to him.
Jo ngī gbāi lo Wuseni ma pun yira.	Wuseni owes Jo one pound.
Ta ngī banga ti gboni hini yira ma.	She and her friends shared one husband.
Gele na ma, or gele ma.	Stop that.

Ma is generally used after the verb *to go* when a place is not specified. When the place is mentioned by name no preposition is necessary. When another verb stands subordinate to the verb *to go*, the subordinate verb is treated as a pure infinitive, as *ti ya yīma*, they have gone to sleep; or as a verbal noun having the suffix *ma*, which takes all the inflections of a noun, as *ti ya ti yīmé* (indef. *yīma*), they have gone to their sleeping-place.

Mu li Sekondi.
 A mu li nya kpâi.
 I ya gbōma.
 I ya ngōli bōma.
 Mu ya yengemé.
 Ke i ya jejiámé dogboi hū.

Li bi yengemé.
 Gí ngi lima gò.

Ke ti ya mehe go'eme.
 Gbo bi wa pema nya gbeanga?

I ya nye gbeme njei hū.

We are going to Sekondi.
 Let us go to my farm.
 He has gone to the w.c.
 He has gone to piss.
 We go to work.
 And he went for a walk in
 the bush.
 Go to your work.
 I do not know where he has
 gone.
 And they went to find food.
 What are you coming to do
 with me? (lit. Near me.)
 She went to catch fish in the
 water.

Gama, towards, at, etc.

Li bi nwoni gama gbe.
 Li mehé gama bi wala mu me.
 Kolé ji wumbu bi kei gama.

Wala gama.
 Ti wa nja yela gama.
 Fomemoi i hei lo selé gama.

Numu yira lo nya gama.
 Numu yira dō nya gama.
 Numu yira tewe nya gama.
 Wuseni i ya kōle gama.
 Li bi pelei gama gbe.

I hei lo sele gama.
 Wuseni lo Sandi gama.
 Li ngi gama.

Go look for that bird.
 Go and bring our food.
 Take this letter to your
 master.
 Bring him forward.
 They came to some water.
 A man with a whip sat at the
 banana tree.
 One person is with me.
 Send one man to me.
 Ditto.
 Wuseni has gone for letters.
 Go and have a look at the
 house.
 He sat at the banana tree.
 Wuseni is with Sandi.
 Go for him.

Va, for, of.

Gboyei i gbekpe gboliva.

Hale wu pundisia va.

Salt water is not good to
 drink.
 Medicine for your mosquito
 (bites).

Mu ya me va.	We are going for food.
Kale ji ta nwonisia va.	This cartridge is for birds.
Ti lōlō a ngie nu gbate va.	They disliked him because he was a rich person.
Ke nya va navo gbī nya yeya.	And as for me I have no money.
Bia lo nya va.	You belong to me.
Bī nya va	You are not here for me.
Bi be yo va? Ngi be bia va.	For whom are you here? I am here for you.
Ke i ya dogboi hū nduwi va.	And he went into the bush to clear a farm.
Hani ji i kpekpeni hani gbī va.	This thing is good for nothing.
Ji nyandengo bō va?	Is this good for anything?
Ye, ngi wala bi va.	He said I was to bring it for you.

Mahū, upon.

Pu kàna mahū.	Put it on the box.
Nda table mahū.	Put it above the table, <i>i. e.</i> on something on the table (on the table is <i>ma</i>).

Gulo, before.

Lō ngi gulo.	Stand in front of him.
Ta pē gulo.	He is in front of the house.
Li bi hei ngi gulo.	Gosit down in the way for him.
Ta ngi gulo.	It is in front of him.

Tenga, along with, towards.

Bē yepe nya lenga?	Will you not talk with me?
Moremo a ti lenga.	Some of them were More men.

Yama, *ngama*, before.

Kpā ngi yama.	Count it in front of him.
---------------	---------------------------

Labu, before.

Ta (lo) pe labu.

It is in front of the house, *i.e.*
just at the door.

Gulá ngi labu.

Throw it down in front of him.

Luwo, tuwo, lugo, tugo, before.Ti tenga ta jia ngi lugo, ipe-
keisia ngi woma.Some walk in front of him,
some behind.

Ta pē lugo.

He is in front of the house.

Pu ngi lugo.

Put it before him.

Wōma, behind.

Ta njei wōma.

He is across the water.

Ta lo nya wōma.

He is behind me.

Ku sawa wōma.

After three days.

Na wōma.

After that.

Li pelei wōma.

Go behind the house.

Njei jigande bagbianya wōma.

Do not repeat what I say.

A mu li njei wōma.

Let us cross the water.

Numu yira pē gohū numu yira
lo pe wōma.One person is inside the house
one is outside.

Ta pelei wōma.

He is outside the house.

Kaka, side.

Ta pe yaka ma we.

It is somewhere round the
house.*Gbela, gbeanga*, near.

Bā lō gbī ngombui gb'ra.

Do not stand too near the fire.

Bā pu gb'ra.

Do not put it near.

A mu jia njei gbeanga.

Let us walk close to the water.

Tia mu gbeanga.

They are near us.

Ti la mu gbela.

They approach us.

Gbo bi wa pema nya gbeanga ?

What are you coming to do at
my place ?

I kpāle la tei gbela.

He laid out a farm near the
town.

Ngeya, with.

Mbogbwef lo Wuseni yeya.	The cutlass is with Wuseni. (lit. The cutlass is in Wuseni's hand.)
Ta bi yeya.	It is with you.
Ī ngi yeya.	It is not with him.

Lia, middle.

Hei ndéndeí lia.	Sit in the middle of the boat.
------------------	--------------------------------

Mba, upon.

Te wumba, or Te bi wumba.	Raise it on your head.
Ngulu wumba.	On the tree-top.
Ke i gbólé gbia wumba.	And he took off his hat from his head.
Ti pungá ngi wumba.	They put it on his head.
Bi bǒré wē bumba (= bi wumba).	Put on your hat.

Ya or *nga*, upon.

Pu ngombui ya.	Put it on the fire.
Hele fōlī ya.	Hang it in the sun.
Ngulī ya.	On the tree.
Kōwī pu kōlī ya.	Put wood in the fireplace.
I ya kpoyei ya.	It has gone over the sea.
Ke i bumbui welenga nga.	And he set the fish-trap on top.
Ngelewo i wa kale ya.	At daybreak he came to the fish-weir.
Ke i mbōmbui gbia kalé ya.	And he took the trap off the weir.

Mbu, under.

Pē bu.	Indoors.
I gbia pebu.	He comes out of the house.
Yo na mbu ?	Who is under that ?
Li bi pebu gbe.	Go look inside the house.
Gi ya pebu.	I go home.

Hū, in, inside.

NOTE.—*Hū* is used as an affix to emphasize nouns which are material objects. It is attached to the indefinite form, as *nja*,

njāhū, water ; but *njei hū*, in the water. *Ta, tahū*, the town ; but *tei hū*, in the town.

Nya guri hū.
I hitia ngulī hū.
Pili njei hū.
Pu njei hū.
Kolē ji pu kaṇa hū.
Ta nji hū.
Mu de ngiyeshū.
A mu li tei hū.

I am in the tree.
 He came down the tree.
 Throw it into the water.
 Put it in the water.
 Put this paper in the box.
 He is asleep.
 Let us cross the hill.
 Let us return home, or Go into the town.

Gbeva bi lembi hū ?
Bi li milo lō fele ji hū gī bi loni ?
Njei lo pele hū.
I de ngeleya ngulī hū.
Fōlī ji hū.
Ba gbia fofu (or fofui) hū.
Wa pe gohū.

Why are you late ?
 Where have you been these last two days ?
 The road is under water.
 He climbs the tree.
 To-day.
 Do not expose it.
 Come inside the house.

FROM, OUT, WITHOUT, ABOUT.

There are no separate prepositions for *from*, *out*, *without* and other similar words which have a sort of negative sense. They are expressed by words signifying positive position coupled with a verb of motion from.

Examples of *From*.

<i>Bi na kpia ngi yeya.</i>	Take that from him.
<i>Bi na bumbu ngi yeya.</i>	Ditto.
<i>Nga nyahei gbia lo bi yeya.</i>	I will take the woman away from you.
<i>I nya yahumanga (to steal is <i>huma</i>).</i>	He stole from me.
<i>Sumba geya (= ngi yeya).</i>	Snatch it from him.
<i>Hō ngeya.</i>	Ditto.
<i>I hijēa ndōme.</i>	He got up from the ground.

Out.

<i>I gbiai lo pebu.</i>	He has gone out of the house.
<i>Gbia ndendei hū.</i>	Get out of the boat.

Ta pelei woma.
 I gbia dogboí hũ.
 I nye gbia njei hũ.

He is outside the house.
 He came out of the bush.
 He pulled the fish out of the water.

Without.

Bere gbī ngi ma.

Without trousers.

About.

De nya ma kina ti ye ha jiani.
 Wu ye ha jiani ?

Tell me about their palaver.
 What was the discussion about to-day ?

Hũge angē panda.
 Ndapi ti koni nda lõni gbo ma ?
 Ndapi nda hiye gbo ma ?
 Gbo wani a ndapi ?
 Njei na lo navo va.

Tell me all about it.
 What did you fight about ?
 What did the fight arise about ?
 Ditto.
 The affair was about money.

CHAPTER IX

CONJUNCTIONS

CONJUNCTIONS in the Mende language are few in number. A sequence of short direct sentences is made use of, each preceded by 'Ke, and'; or, if the subject is getting out of control, 'tamia, also, further' is put in to keep up the connection. Disjunctive conjunctions proper do not exist. The contrast of a positive sentence with a following negative sentence, or *vice versa*, either with or without the assistance of a conjunctive conjunction, supplies the necessary distinction.

Some of the words in the following list of conjunctions might equally well be treated as adverbs.

Ta, *and*; only joins nouns, not sentences.

Ke, *and*; it can also be translated *but*. It is, however, not an emphatic *but*, which does not occur.

Be, *even, also, too*.

Jibe, kebe, *although*.

Ina, *if, supposing*.

Kina, kea, kia, *when, while, like*.

Ji, *when, if*.

Ko, *so that*.

Ngiye, *except*.

O, *or, or nor*.

Tabao, *neither*.

Tamia, *also, further*.

Therefore = Jiva, tamia, famia, fa le, ta ji, ta va.

But. No word. See examples.

And, ta, ke.

Hindōi ta nyahei.	The man and the woman.
Ji ta ji le.	It is this and this.
Ke i ya.	And he went away.
Nyahei na ke ngi lōi ti ya dogboi hū.	That woman and her child went into the bush.
Fōli gbia ke mu ya.	At sunrise we go.
Ji ta ji ti mahē-u lo.	This and this are equal.

Pronouns joined together have a special construction, which see under 'Pronouns.' A similar construction prevails when pronouns are joined with nouns.

Ke ta ta ti ya.	And he and she they went.
Mā Wuseni mu ya.	I and Wuseni we went.
Hindei gbi bi lina, mā bia ma li na.	Wherever you go, you and I will go together there.
Bia wa Wuseni a li mia.	You and Wuseni go there.
Ke ta ngi kei ti gome.	And he and his father met.
Mu li ma nya ndewe.	Let us go, I and my brother.

Be, even, also, too, Ji be, ke be, although.

Be never occurs as the first word in the sentence. It follows *ji* and *ke*, and the meaning of the combination is *although*. *Be* may be regarded as an adverb, but it is more convenient to treat it with conjunctions. It must not be confused with *be* here.

Nya be gē bi go.	I will certainly not give you any.
Ndakpalōi be i pe lōi koti- ma.	And the young man did not build the house on the rock.
Ke bawé be i gbale la.	And the 'maggot' also laid out a farm.
Yira be i na.	Not even one is there.
Ke be nyawo i le gbe i wa i ji wiri.	Although (=and indeed) he is not mine (one of my men), let him come and do this.

If = *ina*, etc.

If is rendered in a variety of ways. The conjunction *ina*

may be employed, or a leading conditional sentence, in the perfect tense, etc.

Ina ga wa lo nga nde lo bima.	If I come I will tell you.
Nga ye wama ngandelobima.	Ditto.
Ina ngē wa nga nde lo bima.	If I do not come I will tell you.
Fōli gbiai lo ke nwonisia ti wa.	If the sun came out the birds would come.
Bi nduwenga lo, bē mbei me.	If you clear the ground you will not eat the food.
Bi penga lo, ba ha lo fe.	If you do it you will surely die.
Ye, bia bi lini siloi yengeme, bē mehe nene me.	He said, If you go and work for the spider, you will not eat nice food.

Kina, kea, when, as, etc., etc.

Kia ji na ; kia na na.	Like this ; like that.
Kia ngombu na.	Like fire.
Li bi wala kia ji na.	Go bring one like this.
Kea wogba mū wai be.	It is a long time since we came here.
Kina i ngi vogba kasiloi i gbenda.	When it beat him the spider snatched the fruit.
Kea bi nya gbe gē bi go.	If you drive me away I will not give you any.
Kina gba ngi wani ngī bi loi bē.	Since I came I have not seen you here.
Kia wō bi nya njei gbeni nga bi wā lo.	Since you drove my mother out in former times I will kill you.
Kia nā mabie mu longa.	Since now we see each other.
Kea bi ya lo.	I suppose you are going.
Kia ha wu wani migbe mia i lini ?	How long is it since he went ?

So that, in order that, ko, or usually only consecutive sentences.

Ji gbate gi kō ¹ lo.	Do this so that I may know.
Gbate kea gi ji we la.	Do this so that I can do it myself.
Kō i ngi ggle.	So that he might try him.

¹ Kō here means 'know.'

Therefore, ji va, fale, famia, tá ji, ta va, tamia.

Ta ji bi hanga.

Therefore you have died.

Ta va, ye, mu lima na.

Therefore he said, Let us go there.

Ngí yengé i nyandeni tamia (or famia) ngi ngi gbeni.

His work was not good, so I dismissed him.

Tamia, further.

Ngē, ā nya la ge; tamia ā nya hinda hūge a ngi wongeisia.

I said, She must not mention my name; further, that she must not talk about my affairs to her relations.

Tamia ga ye pe ?

So how am I to do it ?

Except.

Numu gbī nya lōi jolo ke a pe lō kotima.

Nobody shall marry my daughter except he build a house on the rock.

Neither, nor; either, or, tabao, o.

Ngí ye (or yema) ji tabao gī ye (or yema) ji.

I said, Neither this nor that.

Ndak palōi be i pe lōi kotima, nyapōi be i ngi loko wuai mbei bu.

The young man neither built his house on the rock nor did the woman put her hand under the rice.

Ji fere le ngā yema.

I said neither of these.

Gí ye ji, gī ye ji.

Ditto.

O kea iji be na ?

Or one like this ?

Ji, when.

Ji wo ngi ndea nge, bā dogboi luwi.

I told you before not to clear the bush.

Ji wo bi wa bi hea be ?

How long have you been sitting here ?

But.

The contrast of positive and negative sentences supplies the equivalent.

Ye, Bi ji wī, tamia ye, bā na wī.

He said do this, but not that (lit. further he said, do not do that).

CHAPTER X

INTERJECTIONS

The following are the most common—

OH, suffix, added especially when calling out in a loud voice to add emphasis, as—A mu li-oh, *let us go*.

E is also used in this sense as—Sandi-e, *i. e.* calling Sandi's name.

O, O; O Ngewo, *O God*.

Ko! *ah!* an exclamation of surprise.

A! *ah!* ditto.

Ombo! *don't!* ndakwé' mbo! *friend, don't!* an exclamation of warning.

Sig, *a curse = don't care*.

Ūhū (er-hér), an exclamation of pleasure on grasping a fact.

Hoe? An interrogative particle, equivalent to—shall we?

PART III

VOCABULARIES

NOTE.—The accent in the definite is on the last syllable.

I. FURNITURE, UTENSILS, ETC.

Indefinite.	Definite.	English.
The English word.		table.
Kpakali.	kpakali.	arm-chair
Hewuru.	hewuri.	seat, stool (lit. sit-wood).
Kpuko.	kpukōi.	bed.
The English word.		pillow.
Tenti.	tenti.	mosquito-net.
Kaṇa.	kaṇa.	box, chest.
Kpangba.	kpangbe.	broom.
Ndivale.	ndivale.	broom or fly-brush.
Fe	fei.	pot.
Mita.	mite.	spoon.
The English word.		fork.
Mbowa.	mbowe.	knife.
Sani.	sani.	bottle.
The English word.		glass.
Mbōla.	mbōle.	cup.
Peleti.	peleti.	plate.
Kalu.	kalui.	basin.
Mbōli.	mbōli.	ditto
Meme.	meme.	looking-glass.
Faji.	faji.	(brass) kettle.
Washi = watch.		clock.
Kpegbe.	kpegbe.	comb.

No Mende word. Mori word is *Fayafōni*, pen.

No Mende word. Mori word is *Luave*, ink.

Parts of a pot.

Indefinite.	Definite.	English.
Fei dagbola.	fei dagbole.	stopper.
Fei mbōlō.	fei mboli.	neck.
Fei kohū.	fei kohu.	body.
Fei togbula.	fei togbule.	bottom.
Samba.	sambe.	broad, open basket.
Tekpe.	tekpe.	closed basket.
Kāhā.	kāhei.	basket.
Kōnda.	kōnde.	mortar.
Ngala.	ngale.	mat.

II. IMPLEMENTS, ETC.

Mbowa.	mbowe.	knife.
Mbogba.	mbogbwe.	cutlass.
Kpogbo.	kpogbwe.	hammer.
Hipo.	hipoi.	heavy hammer.
Kpakpa.	—	to hammer.
Kpato.	kpatoi.	cutlass.
Konu.	koni.	axe.
Gbānya.	gbānye.	pincers.
Buma.	bume.	gimlet.
Kegbwi.	kegbwi.	awl.
Kali.	kali.	hoe.
Sqwi.	sqwi.	saw.
Geñe.	geñe.	saw (Not known by all Mendes).
Goli.	goli.	scissors.
Londema.	londeme.	nail.
Londema mumu.	londema mumui.	small nail.
Ndqli.	ndqli.	hook.

III. COLOURS—ADJECTIVES.

Teli.	dedeli, telingo.	black.
Kole.	gogole, golengo.	white.
Kpou.	kpogbou, gboungo.	red, brown.
Bulw.	bulungo.	blue.
Pune.	punengo.	green.
Ngahūpu.	ngahūpungo.	variegated.

IV. METALS.

Indefinite.	Definite.	English.
Kani gbolo.	kani gboli.	gold.
Kani gôle.	kani gôli.	silver.
Tongo bolo.	tongoboli.	copper.
Tongo.	tongoi (tongwe).	brass.
Kôlu.	kôli.	iron.
Sumbu.	sumbui.	lead.

V. PARTS OF THE BODY.

NOTE.—In addressing any question to a Mende about the following, the beginner is recommended to prefix *ngi*, his, to each word. The softened form of the initial consonant must then be used, also the definite form.

Indefinite.	Definite.	English.
Ngu.	nguî (wui).	head.
Tāwa.	tawe (dawe).	forehead.
Ngama.	ngame (yame).	face, eye.
Hokpa.	hokpe.	nose.
La.	lei.	mouth.
Ne.	nei.	tongue.
Laguru.	laguri.	lip.
Ngongolu.	ngongoli (yongoli).	tooth.
Yele-yongolu.	yele-yongoli.	front-teeth.
Bato.	batoî.	back-teeth.
Kpono.	kpono (gbone).	brain.
Kpokpo.	kpokpoi.	chin.
Ngôli.	ngôli (wôli).	ear.
Ngonge (?).	ngonge (gonge).	back of head just above the neck.
Mbôlô.	mbôli.	neck in front.
Mbô gohû.	mbô gohúi.	throat itself.
Mbô woma.	mbô womei.	back of the neck.
Mbôli gôtu.	mbôli gôti.	apple in the throat.
Ngama bweka.	ngama bweké (ya- mabweke).	eyebrow, or eyelash.
Kpele.	kpele.	beard.
Ngundia.	ngundiei (wundiei).	hair of the head.
Njômbô.	njômbôî (yômbôî).	hair of the body, plumage of birds.
Ndega.	ndege.	hair round the private parts.

Indefinite.	Definite.	English.
Kqlo.	kqle (gole).	skin.
Nđima.	ndime (limei).	chest.
Kq.	kq̄i.	belly.
Kohū.	kohui (gohui) <i>or</i> koihū.	belly.
Gombu.	gombui.	lower part of the belly.
Hama.	hame.	waist.
Pōma.	pōmei (wōmei).	back.
Kaka.	kakei (gakei).	side.
Ngōto.	ngōtui.	backside.
Ngowo.	ngowi.	back below the waist.
Hokpo.	hokpoi.	navel.
Yōvota.	yōvotei.	testicles.
Mbulo.	mbule.	penis.
Ngoli.	ngoli (woli).	tail.
Nini.	nini.	breasts.
Toko.	tokoi (lokoi).	hand, lower arm.
Yeja loko, <i>or</i> yejama loko.	yeja lokoi.	right hand.
Kowo loko, <i>or</i> ko- woma loko.	kowo lokoi.	left hand.
Kpaki.	kpaki (gbaki).	shoulder, upper arm.
Kpambu.	kpambui (bwa- mbui).	arm-pit.
Nōko.	nōkoi.	elbow.
Lokoyuo.	lokoyui.	finger.
Ngengalu.	ngengalui.	finger-nail.
Loko hina.	loko hinei.	thumb.
Loko vele.	loko vele.	palm of hand.
Kowo.	kowe (gowe).	foot, leg generally.
Lowe.	lowe.	hip.
Tq̄hū.	tq̄hui.	hip.
Kpala.	kpale.	thigh.
Ngombi.	ngombi (gombi).	knee.
Haka.	hakai.	lower leg, calf.
Gbowo.	gbowi.	ankle.
Kq̄wola.	kq̄wolei.	ankle.
Gq̄woyuo.	gq̄woyui.	toe.

Indefinite.	Definite.	English.
Gowo hina (short for <i>gowo yuo hinéi</i>).	gowo hinei.	big toe.
Kowo digbe, or digba.	kowo digbi.	heel.
Kaka.	akei (akei yakei).	rib.
Ndata.	ndate (late).	vein or tendon.
Gowo-woma-lata.	gowo-woma-late.	tendon at back of ankle.
Kale.	kale (gale).	bone.
Lihū gale.	lihū gale.	backbone.
Nyene.	nyene.	liver.

VI. DISEASES.

Kohūgbia.	kohūgbiei.	diarrhoea.
Kpūkpula.	kpūkpule.	ditto.
Sondo higbe.	sondo higbe.	dysentery.
Legeli.	legeli.	ulcer.
Kpama.	kpame.	sore.
Geli.	geli.	sore.
Kanya.	kanye.	gonorrhoea.
Kegeri.	kegeri.	yaws.
Bombo.	bombui.	small-pox.
Nyenyé.	nyenyé.	chicken-pox.
Pene.	pene.	ringworm.
Noho.	nohoi.	craw-craw.
Sugbu.	sugbui.	a wasting skin disease.
Kpokpolu.	kpokpolui.	leprosy.
Pupu.	pupui.	freckles.
Ndivo.	ndivōi.	small boil.
Fehani.	fehanī.	tumour.
Bweli.	bweli.	bad boil.
Kala.	kale or kãe.	a boil that travels.
Bōlo.	bōlī.	a worm of any kind, tapeworm, guinea-worm.
Kporo, kporongo (adj.).	—	lame.
Gbale (verb).	—	to pain.
Bālī (verb).	—	to vomit.
Kāle higbe.	kale higbei.	rheumatism.

Indefinite.	Definite.	English.
Nji higbe.	nji higbei.	sleeping sickness.
Pöpöle.	pöpölei.	a skin disease leaving white patches on the (black) skin.

VII. RELATIONSHIPS, TITLES, ETC.

Hiñdö.	hindöi.	man.
Tamo.	tamoi.	man.
Kena <i>or</i> kene.	kene. kene !	elderly man. sir !
Kena wova.	kena wovei.	old man.
Ndakpalö.	ndakpalöi. ndakpwe !	young man. young man ! Used by men to each other when no name is expressed
Hini.	hini.	husband.
Boilöppö.	boilöppi.	servant.
Ndöppö.	ndöppi.	boy.
Nu dogbe.	nu dogbe.	young man.
Ke.	kei. keke ! nya kei	father, master. my father ! sir ! my father ! my master !
Mbä	mbäi. mbä ! } mböi ! }	friend or companion of the same sex. friend ! used by women to each other.
Nyaha.	nyahei.	woman, wife.
Nyapö.	nyapui. ngi nyahei. ngi nyapui.	girl, young woman. his wife.
Nyälö.	nyälöi.	his concubine. girl as opposed to boy.
Nje.	nji. Ye !	mother. mother ! madame !
Mama.	mamé.	an elder person of either sex.

Indefinite.	Definite.	English.
	mamé !	mother ! A title of any old woman.
	mamé na.	that old woman.
	mama wovei.	the old woman.
	mama !	mamma. Used by an infant to its mother.
Kpawō.	kpawōi.	widow.
Njamo.	njamoi.	friend. Used by men or women.
Ndiamo.	njamoi !	} friend.
Kombi.	ndiamoi.	
	kombi (same as ndiamoi).	
	nya njamoi.	my friend.
Lēmo.	lēmōi.	natural father.
	pappa.	what an infant calls its father.
Ke.	kei.	not necessarily the natural father—rather master.
	keisia.	ancestors.
Ndewe, nde.	ngi ndiwi, or ngi ndī.	his brother.
	ngi nde wāi.	his big brother.
	ngi nde wulī, or wu'i.	his little brother.
Nde nyalō.	nde nyalōi.	sister.
	ngi nde nyalōi.	his sister.
Lō.	lōi.	son, daughter.
Njī wulō.	njī wulī.	aunt.
Kenya.	kenye.	uncle.
Mama.	mama.	grandfather or grandmother.
Mbela.	mbile (mbiri).	brother-in-law or father-in-law.
Njimo.	njīmoi.	mother-in-law
	ngi yemōi.	his mother-in-law.
	ndengesia.	children, also followers.
Maha.	mahei.	chief.

Indefinite.	Definite.	English.
Sama.	same.	wealthy person or distinguished person.
Felanga.	felangesia.	twins.
Mba wa.	mba wai.	elder brother or senior; applied to things also.
Kpia lō.	kpia lōi.	first-born.
Jia lō.	jia lōi.	a child that can just walk.
Pōndō.	pōndōi.	orphan.

VIII. SEASONS, TIMES, ETC.

Hawa.	hawa.	hour.
Ku.	kuī.	day.
Lō.	lōi.	day.
Fōlō.	fōlī.	day or sun.
Ngalu, ngau.	ngaluī, yaluī.	month.
Fō.	fōi.	year
(No word for week.)		
Hāma.	hame.	wet season.
Ngōvō.	ngōvōi (ngēvō).	dry season.
Kpēle.	kpēlei.	season.
Kpē.	kpei.	season.
Kpelema.	kpelemei.	time.
	ngēlēwo, ngewo,	at daybreak.
	ngewa.	
Ngenda vōlō.	ngenda vōlī.	morning sun.
Ngenda.	ngende.	morning.
	fōlī gbā.	at sunrise.

(Fōlō hijengoi, the risen sun, but this is apparently not used as a mark of time.)

Fōlō ngundia.	fōlō ngundiei.	noon.
Kpoko vōlō.	kpoko vōlī.	} afternoon and evening.
	kpoko vō'i.	
	fōlī gula.	at sunset.
Kpindi.	kpindi.	night.
Kpindi lia.	kpindi liei.	midnight.

Months.

Definite.	English (roughly).
Pegbe.	January.
Vui.	February.
Nyaha woli.	March.
Burui.	April.
Goli.	May.
Cheje.	June.
Nanoi.	July.
Dawi.	August.
Sai.	September.
Galui.	October.
Lubuyalui (pron. almost <i>lu-bwiale</i>).	November.
Põndõi.	December.

Rice Seasons.

Po kpwele.	Bush cutting time.
Moto kpwele.	Burning time.
Duwe kpwele.	Clearing time for small bush.
Dõkwaiambwehũ.	Clearing time for bigger bush. (lit. Big clearing in the rice.)
Mbawu kpwele.	Rice planting time.
Wugbia kpwele.	Weeding time.
Mbale kpwele.	Rice cutting time.
Kova kpwele.	Slack or fallow time.

IX. HOUSE, AND ITS PARTS.

Indefinite.	Definite.	English.
Pālẽ, wẽle, pẽ, wẽ.	pālúi, wẽlúi.	house.
Kongõ.	kungõi.	annex, outhouse, room.
Kundõ.	kunde.	corner, recess.
Kundéhũ.	kundéhũ.	corner, recess for a bed.
Sokuihũ.	sokuihũ.	corner, etc. Some- times used for <i>kundehũ</i> .
Pālẽ la, or pālẽ nda.	pele ndei.	doorway.
Nete.	nete.	door itself.
Ndaoma.	ndaome.	window.

Indefinite.	Definite.	English.
Pē yasehū (pr. pē yasehū. pīásihū).		verandah.
Pe gohū.	pe gohū.	the inside of the house.
Kulahū.	kulahū.	ridge-beam.
Ndia wulu.	ndia wulī.	ditto.
Kpekpahū.	kpekpahū.	ditto.
Dingbo.	dingboī.	long posts of a house.
Pojunge.	pojunge.	rafter.
Nde kpenge.	ndekpenge.	cross-beam.
Sema.	seme. }	bamboo. Used in construction.
Keni.	keni. }	
Kõnu.	kõnī.	'nduvu' palm branch used in construction.
Njasa.	njase, yase.	thatch, generally.
Tõwa.	tõwe.	side posts, whether forked or not.
Ndomē.	ndome.	floor.
Ndõwa.	ndõwe.	hole.
Pewumba.	pewumba. }	house-top.
Pewunga.	pewunga. }	
Kāta.	kate.	fence.
Kātehū.	kātehū.	garden, compound.
Kāté la.	kāté lei.	gate.
Ngoré la.	ngoré lei.	ditto.
Ngitiya.		Outside.
Pē wõma.		Behind the house.
Pē bu.		Indoors.
Ta pē lugo.		It is in front of the house.
Ta pē labu.		It is at the door.
Ta pē tawe.		It is just beyond the doorway.
Ta pē gulo.		It is in front of the house.
Ta pe lamei.		It is just inside the entrance.

X. GAMES, DANCES, MUSIC, ETC.

Dõli.	dõlī.	dance, play.
Dõlimo.	dõlimoi.	dancer.

Indefinite.	Definite.	English.
	ngeya lōli.	a skipping dance.
	kogba lōli.	somersault.
	mbembe lōli.	two persons swinging round on a rope until one falls.
	kpala lōli.	a dance on stilts in costume.
	sohina lōli.	a dance with a string tied to the big toe.
	wundai.	a dance round the fire.
	jeki lōli.	dance with rattles.
	kōsi lōli, or	a conjuring play.
	ndōsō lōli	
	ko lōli	war dance.
	kangbumbu lōli	a play of cutting wood and narrowly escaping cutting the hand.
Sangba.	sangbai.	drum.
Segbula.	segbule.	a rattle made of a calabash with beads.
Mbiri.	mbiri.	a big drum.
Fanga.	fange.	drum with strings on the side to press on.
Bulu.	bului.	trumpet.
Mbaka.	mbake.	music; any stringed instrument.
Ba.	bāi.	a musical instrument with notes which are tapped.
Ndapi.	ndapi.	wrestling.
Ngule.	ngule.	song, or to sing.
Tēgōkō.	tēgōkōi.	board for playing the game of <i>tī</i> , a game played with pebbles on a board of a dozen holes.

XI. TREES, PLANTS, ETC.

General.

Nguru.	ngurī.	tree.
Kpiti.	kpiti.	plant, weed, grass.
Kowu.	kowī.	wood, fallen tree.
Nguru bōwa.	nguru bōwe.	flower.
Ndā, lā.	lāi.	leaf.

Indefinite.	Definite.	English.
Tifa.	tife.	leaf, twig.
Kale.	kale.	seed.
Mbeke.	mbeke.	branch.

Grasses and Grains.

Fɔni.	fɔni.	grass.
Yāni.	yāni.	a spreading grass.
Ngara.	ngare.	a very tall coarse grass.
Potē.	potē.	a grass the seeds of which are eaten.
Nyō.	nyōi (newee).	maize.
Nyoko.	nyokoī.	sugar-cane.
Gbēlinyō.	gbēlinyōi.	millet.
Keti.	keti.	guinea-corn.
Mba.	mbei.	rice.

Descriptions of Rice.

Kokovaia.	kokovaia, or kokovaiye.	slow growth; several heads to one stalk; grows anywhere.
Bongo.	bongoē.	short thick grain; planted in mud.
Manika.	manikei.	long grain.
Jobo.	joboi.	long grain, sweet flavour.
(?) Vubata.	vubatei. }	the same rice, plentiful grain in ears.
(?) Bagiba.	bagibei. }	
Sanganya.	sanganya.	ripens slowly.
Wuja wuru.	wuja wuri.	small grain, black, grows quickly.
Pava.	pave.	tasteless, grows slowly.
Fase.	fase.	ditto.
Sandi.	sandi.	ditto.
Tupu bongo.	tupu bongoi.	striped.
Gorofeli.	gorofeli.	long haired.
Gete.	gete.	short grained.
Pende.	pende.	early rice, short.
Pendege.	pendege.	ditto.
Yake.	yake. }	American rice, grows in water.
Gobe.	gobe. }	
Yele.	yele.	requires cutting quickly after ripening.
Mbawu.	mbawui.	ear of rice.

Palms.

Indefinite.	Definite.	English.
Tokpo.	tokpoi.	oil palm.
Kewe.	kewe.	fan palm.
Nduvu.	nduvui.	rafia vinifera.
Keri.	keri.	sharp-leaved palm ; grows on edge of brackish water ; used for making mats. Neither are pure Mende words.
Madrá.	madrá.	
Sema (?), <i>also</i> semi.	seme, or semi.	
Keni.	keni.	
Kavū.	kavui.	ditto.
Pamba.	pambe.	palm with very slender leaves and stem.
Kpura.	kpuré, kpurāi.	screw palm.
Ngavu.	ngavui.	rattan.
Pulolu, or pu- dolu.	puloli.	inferior date palm.
		cocoanut palm.

Products of Palms.

Tōwu.	tōwī.	oil palm nut.
Tewu.	tewī.	ditto.
Kale.	gale.	kernel.
Kaje.	kaje.	piassaba—fibre of the <i>nduvu</i> .
Kenji.	kenji.	seed of the <i>nduvu</i> .
Nini, or nini- ha.	nini, or ninihe.	flower of the oil palm.
Tokpo lō.	tokpo loi.	palm wine.
Ngulo gbou.	ngulo gboui.	palm oil.
Konu.	konī.	branch of the <i>nduvu</i> .
Dāngulo.	dāngule.	palm kernel oil.

Foods.

Mana.	mane.	plantain.
Sele.	sele.	banana.
Saro.	saroi.	orange.
Dumbele.	dumbele.	lime, or orange.
Dumbele nye- nye.	dumbele nyenye.	lime.
Fakali.	fakali.	pawpaw.

Indefinite.	Definite.	English.
Nesi.	nesi.	pineapple.
Belu.	beluī.	pineapple (not so much used).
Bondo.	bonde.	okro.
Kojo.	koji.	garden egg.
Gbōla.	gbole.	garden egg, different variety.
Tola.	tole.	bean.
Tōwa.	tōwe.	pumpkin.
Puje.	puje.	pepper.
Tōlō.	tōlī.	kola.
Ngengele.	ngengele.	crinere.
Yawa.	yawe.	onion.
Ngawū.	ngawī.	yam.
Mbōle.	mbōle.	yam.
Njōwī.	njōwī.	sweet potato, <i>or</i> any potato.
Tanga.	tange.	cassada.
Nikili.	nikili.	ground nut.

Trees.

Tingo.	tingi.	mangrove.
Nja wulu.	nja wulī.	soap tree, <i>or</i> sea apple.
Hege gulu.	hege gulī.	ditto.
Yowulu.	yowulī.	ditto.
Kata wulu.	kata wulī.	tree used for hedges. Sierra Leone English, 'pig nuts.'
Nguwo.	nguwe.	silk cotton tree.
Bq wulu.	bq wulī.	baobab.
Hendō.	hendōi, <i>or</i> hende.	a red hardwood tree.
Tijo.	tijoī.	a hardwood tree with fibrous bark.
Mbele.	mbele.	a hardwood tree with buttresses.
Sema.	seme.	a big forest tree.
Kpatō.	kpatōi.	? a kind of wild walnut.
Mambo.	mambui. }	a tree with soft nuts with
Timipofō.	timipofoi. }	velvety shell; edible.
Gbōji.	gbōji.	a tree with a yellow plum-like fruit with pleasant taste.
Bōnī.	bōnī.	a sap tree with large fleshy leaves. The juice is said to cure toothache.

Indefinite.	Definite.	English.
Yōgbū yambe.	yōgbū yambe.	a tree with red fruit size of an apple, rough skin, red inside.
Bondo.	bonde.	tree with flowers like apple blossom. The red seeds from pods, which grow in clusters, make an orange dye.
Guava.	guava.	guava.

Rubbers.

Bobo.	boboë.	funtumia.
Kobo.	koboë.	a rubber tree.
Jenje.	jenje.	a rubber vine.
Gomo.	gomoë.	a rubber tree, also another tree from which gum exudes.
Jiawa.	jiawāi.	a rubber tree inferior to bobōë; † the kickxia.
Hōle.	hōle.	a tree with a juice used for catching birds.

Plants, Flowers, etc.

Tāwa.	tawe.	tobacco.
Tāwa vuka.	tāwa vuke, or tāvuke.	snuff.
Vōnde.	vōnde.	a plant used for tobacco; the juice is drawn up into the nostrils for snuff.
Manga.	mange.	a parasitic plant on fan palms; has sharp cones at base.
Dawu.	dawui.	a vine; the leaves crushed put into a pool kill the fish.
Kama.	kame.	a plant with coarse leaves which are used for sand-paper.
Fale.	fale.	mushroom, or fungus.
Pōni.	pōni.	a plant for making baskets; the red pod at the root is eaten.

Indefinite.	Definite.	English.
Kpūlā.	kpūle.	a large gourd.
Fore.	fore.	canna lily.
Nengbe.	nengbe.	a water lily with long leaves.
Pupende.	pupende.	a water lily with round leaves.
Nyōmba (?)	nyōmbe.	a shrub with small red seeds having black heads.
Njōwe.	njōwī.	a large poisonous bean.
Fande wulu.	fandē wulī.	the cotton plant.
Mbalu.	mbalui.	a creeper used to make a loop to climb palm trees.

XII. ANIMALS.

Hūa.	hūei.	animal.
Ndopa.	ndope.	antelope, or deer.
Nika.	nike.	cow (generally).
Nika ha.	nika hei.	cow.
Nika hine.	nika hinei.	bull.
Mbala.	mbale.	sheep.
Nje.	njei.	goat.
Ndōnde.	ndōnde.	pig.
Kōli.	kōlī.	leopard.
Kōwi.	kōwī.	? jackal.
Nguahī.	nguahī.	a small animal that eats roots; same size guinea-pig.
Pekulō.	pekuli.	small animal with a sharp nose and mouth set underneath.
Kewulō.	kewuli.	different dialectic names for same kind of animal, a big spotted bush cat, hair rather than fur, loose ridge of skin down its back.
Kowulō.	kowuli.	
Subu.	subuī.	hyæna.
Njala.	njale.	lion.
Kaikulō.	kaikuli.	a ground squirrel.
Ndandakulō.	ndandakuli.	? mongoose.
Pewi.	pewī.	bush cat, long tail; paradoxus.
Nyamgbe.	nyamgbe.	bush cat, soft fur, spotted.
Ggne.	ggne.	cat.

Indefinite.	Definite.	English.
Lōlō.	lōli.	cat.
Kānye.	kānye.	ant-eater.
Tōwa wulō.	tōwa wuli.	bush goat; ? gazelle, very small horns.
Ngoto.	ngotī.	water-buck.
Heke.	heke.	bush cow.
Tewu.	tewī.	bush cow, a buffalo.
Nguli.	ngulī.	? hartebeest.
Hagbewulō.	hagbewuli.	small brown animal.
Hāgbe.	hagbei.	ditto; ? weasel.
Ngila.	ngile.	dog.
Nyine.	nyine.	rat.
Kiwulō.	kiwuli.	ground pig.
Kuwulō.	kuwuli.	ditto.
Fōlōgbetē.	fōlōgbete.	striped rat.
Lendé.	lende.	mouse.
Piwi.	piwi.	porcupine.
Sewulo.	sewuli.	guinea-pig.
Sese.	sesei.	a squirrel.
Bovi.	bovi.	something like a <i>sese</i> , but larger.
Seje.	sejei.	small animal with quills on its tail like a porcupine.
Dava.	dave.	bat, small.
Taja.	taje.	bat, medium.
Tōka.	toke.	bat, large.
Bamō.	bamōi.	baboon.
Gbūlō.	gbūli.	a tree bear; calls at night as it climbs a tree.
Kwa.	kwāi.	monkey.
Tōwa.	tōwe.	big black monkey, long tail.
Dogbo yusu.	dogbo yusui.	chimpanzee; regarded as a half-man.
Kōnjō.	kōnjō.	gorilla.
Hele.	hele.	elephant.
Njahele.	njahele.	hippopotamus.

XIII. BIRDS.

Kowo.	kowe.	a large black and white eagle.
Kokogbia.	kokogbie.	a brown eagle.

Indefinite.	Definite.	English.
Bombo.	bomboĩ.	same as <i>kokogbie</i> . Different dialect.
Gere.	geri.	brown fish hawk. Different names.
Kuanja.	kuanje. }	
Hewe.	hewe.	same as <i>geri</i> .
Dogbo gere.	dogbo geri.	bush <i>geri</i> . Larger than <i>geri</i> . Similar appearance. Lives in the bush.
Sekpende.	sekpende.	grey hawk.
Sekulo.	sekuli.	small speckled hawk. Chases small birds. Sits on a tree very upright.
Yiba.	yibe.	vulture.
Jiba.	jibe.	same as <i>yibe</i> . Different dialect.
Goma.	gome.	black and white crow.
Põwõ.	põwĩ or põwe.	big brown dove. General name given to any dove or pigeon.
Bõmõkulõ.	bõmõkulẽ.	small brown ground dove.
Povõvõ.	povõvui.	green pigeon.
Hõkẽ.	hõkẽi.	guinea-fowl.
Kokoye.	kokoye.	bush-fowl.
Sāsālo.	sāsālõĩ.	red-legged partridge.
Fõk(u)lõ.	fõk(u)lõĩ.	small brown partridge the size of a quail.
Kokolowe; also kowedõwe.	kokolowe.	like the <i>sāsālõĩ</i> . Calls at night.
Gõwa.	gõwāi.	clock-bird. Green. Crested.
Piangbia.	piangbiẽ.	hornbill. Black mostly. All feathers.
Gula.	gule.	? toucan. A reputed two-headed bird from a growth on top of its head. Size of a crow. Black, with long tail.
Ndulu.	ndulĩ.	brown bird with white breast and mournful cry. Said to kill snakes. Size of a grey parrot.

Indefinite.	Definite.	English.
Bovonwoni.	bovonwoni.	small yellow bird.
Goronwoni.	goronwoni.	blackbird larger than a sparrow. Live in parties.
Mbaku.	mbakui.	weaver-bird. Black with red. Size of a sparrow.
Sele.	selei.	weaver-bird. Blue and green. Size of a sparrow.
Dea.	deai.	weaver-bird. Like <i>mbaku</i> in appearance.
Ndābō.	ndābōī.	a small bird that weaves a nest in the grass.
Sokulimanja.	sokulimanje.	black and white bird. Male has a tail nearly a foot long. Smaller than a sparrow.
Pangbambalu.	pangbambalui.	black bird with yellow slash. Size of a sparrow.
Kpā-ndēvē, or bādēvē.	kpā-ndēvē, or bādēvē.	swallow.
Jeme.	jeme.	greenish bird with long curved beak. Smaller than a sparrow.
Membō.	membui.	brown bird with red breast and neck. Smaller than a sparrow.
Kpopomanja.	kpopomanje.	woodpecker.
Dogbobaku.	dogbobakui.	canary.
Sōkele.	sōkele.	tiny bird. Many live together.
Yegbe.	yegbe.	} ? night-jar. Mottled brown bird. Size of a pigeon. Flies at dusk. Different dialects.
Jowī, or Yowī.	jowī, or yowī.	
Gbegbe.	gbegbī.	
Fabō.	fabuī.	
Fawugbekpe.	fawugbekpei.	grey parrot. The combination seems dialectic.
Kakibo.	kakibōī.	greenish bird. Size of a sparrow.
Sanga.	sange.	kingfisher. Many coloured.

Indefinite.	Definite.	English.
Kakibo.	kakiboĩ.	kingfisher. Some black and white; some all colours rainbow.
Tē	tēi.	fowl.
Tē hina.	tē hine.	cock.
Tē ha.	tē hei.	hen.
Tē lō.	tē lōĩ.	chicken.
Dōwi.	dōwĩ.	duck.
Tolotolō.	tolotolōĩ.	turkey.
Tōlōngenge.	tōlōngengé.	water-wagtail.
Mbū.	mbūĩ.	owl.
Yōvo.	yōvui.	pepper-bird. A bird something like a sparrow, but larger. Eats peppers.
Kegewe.	kegewe.	witch-bird. As big as a parrot. Calls at evening. Children are said to be changed into it.
Tutu.	tutui.	small wading bird. Body brown; throat white; beak $\frac{3}{4}$ in. and bluish; blue patch on top of head; legs grey.
Kingi.	kingi.	grey wading bird. Same size as <i>tutui</i> . Beak yellow with black on top.
Hoho	hohoi	? cormorant. Body like a duck's. Breast white with thick plumage; back greenish; throat brown; feet webbed and black; beak short, hooked, yellow, with black end. Size big pigeon. Also the black cormorant.
Kেকে.	kekele.	snippet.
Jakoku.	jakokui.	grey water-bird. Larger than a pigeon.
Nyagbesuli.	nyagbesuli.	small greyish-green heron.
Solōwa.	solōwai.	Ditto. Different dialect.
Yōnembe.	yōnembe.	egret. Body white, beak yellow.

Indefinite.	Definite.	English.
Banī.	banī.	white wading bird. Smaller than <i>yñembē</i> .
Tevenwoni.	tevenwonī.	big black wading bird. Four feet wing to wing. Long beak black with red; white neck; black legs.

XIV. REPTILES, FISH, ETC.

Nye.	nye.	fish.
Kali.	kali.	snake.
Ndili.	ndili.	python.
Tupu.	tupui.	puff-adder; ? cerastes.
Ndovopöle.	ndovopölē.	small fat snake, a foot long. Poisonous, but not deadly.
Kenji gōrō.	kenji gōri.	tree-snake; thin; 3 to 4 ft. Brown stripe along it.
Ndawundo kali.	ndawundo kali.	green snake.
Nguru.	ngurui.	black snake.
Ndamba.	ndambe.	crocodile.
Pama.	pame.	iguana.
Kōlō.	kōli.	red-headed lizard.
Kpeni.	kpeni.	speckled lizard.
Kogo-nje.	kogo-njei.	slow-worm. Said to have a head at each end, owing to its tail being the same shape as its head.
Ndōkulō.	ndōkule.	chameleon.
Ngaku.	ngakuī.	crab.
Ndōvō.	ndōvōi.	toad.
Jibele.	jibele.	bull-frog.
Kpwegbi.	kpwegbi.	croaking frog.
Gbasonde.	gbasonde.	green tree frog.
Banasowe.	banasowe.	flesh-coloured climbing frog.
Kondo.	kondui.	small fish found in mangrove swamps. Jumps, and climbs trees. Swims with its head out of water.
Haku.	hakwe.	turtle.
Nwoniga.	nwonigei.	oyster, or rather oyster-shell.
Bonge.	bonge.	a fish; ? herring.
Pōli.	pōli.	same as <i>bonge</i> .

Indefinite.	Definite.	English.
Kenje	kenje	fresh water flying-fish.
Tumu.	tumui.	shark.

XV. INSECTS.

Fuhani.	Fuhani.	insect generally.
Fo.	Foi.	big biting fly.
Pundi.	Pundi.	mosquito.
Fufu.	fufui, <i>or</i> fufuihū.	moth.
Komi.	komī.	bee.
Higbo.	higboī.	a wasp of sorts. Makes a white hanging comb.
Dombe.	dombe.	wasp that digs a hole in the ground.
Bewe.	bewe.	a bright-coloured beetle that digs a hole in the ground.
Silo.	siloī.	spider.
Kogonde.	kogonde.	butterfly.
Papapoli.	papapoli.	grasshopper.
Kimbō.	kimbōi.	a big cricket. Roasted and eaten.
Kondo.	kondui.	locust—destructive kind.
Petu.	petui.	grasshopper ; ? cricket.
Kongowetu.	kongowetui.	grey striped locust—not hurtful.
Kpekpe.	kpekpei.	cockroach.
Kpekpele.	kpekpele.	caterpillar.
Nya.	nyāi.	tick.
Jike.	jike.	jigger.
Kpindiya.	kpindiyei.	cicada.
Fuvulu.	fuvului.	wood-borer.
Ndondo.	ndondui.	millipede.
Kalondo.	kalondoi.	centipede.
Kekeme.	kekeme.	scorpion.
Kōlo.	kōlī.	snail.
Kōwō, kōwōnga.	kōwōisia.	driving ants. <i>Ants</i> usually in plural.
Gili.	gili.	white ant.
Pupu	pupui, pupuisia.	small ant—a general term.
Falō.	fale, falesia.	red ant ; makes its nest in leaves. Very painfulsting.

Indefinite.	Definite.	English.
Kpaina.	kpaine.	stink ant.
Leleme.	leleme.	green mantis.
Divovo.	divovoi.	fly that bores a hole in trees and bites.
Jokōndi.	jokōndi.	tarantula.
Bulō.	buli.	any worm.
Dañiñye.	dañiñye.	a crawling insect that bores a horizontal hole below the surface and bites.
Gōndō fofo.	gōndō fōfoe.	horned beetle in the pambe palm.
Mbawe.	mbawe.	big white grub in oil palms.
Ndi (<i>usually pl.</i> <i>ndinga</i>).	ndīngesia.	flies.
Bowī vofo.	bowī vofoi.	beetle that rolls a ball of dung.

XVI. STARS, ETC.

Fōlō.	fōli.	sun.
Ngalu.	ngalui.	moon.
Dumbeka.	dumbeke.	star.
—	Konungui.	Orion.
—	Ndelōi.	Southern Cross.
—	Sokoleguli.	Pleiades.
—	Tonyahei	Venus. (lit. Jealous woman.)

XVII. SPIRITUAL TERMS.

Ngewo.	ngewoi.	God.
Haniwa, <i>or</i> Hawa.	haniwāi, <i>or</i> hawai, <i>or</i> haiwai.	a devil, sprite.
Ngafa	ngafé (yafé).	spirit, whether abstract or materialized.
Ngelegohū.	—	heaven.
Ngelemahū	—	land of the living.
Ndō.	—	lower world.
Ndōmo (<i>pl. ndō- bela</i>).	ndōmoi (<i>pl. ndō- beleisia</i>).	inhabitants of the lower world.

XVIII. NATURAL FEATURES.

Indefinite.	Definite.	English.
Batihū	batihū.	swamp.
Kpetihū.	kpetihū.	swamp with running water.
Bulihū.	bulihū.	ground raised above the water.
Bulomi.	bulomi.	flat ground.
Popa.	popé.	pond.
Popawa.	popawāi.	large lake.
Kpōli.	kpōli.	river.
Kpōli la.	kpōli lei.	river mouth, entrance in the mangroves.
Fōfō.	fōfōi.	clearing.
Fōfōwahū.	fōfōwahū.	big clearing in the bush.
Ngiye.	ngiyé.	hill.
Ngiye gombu.	ngiye gombui.	valley.
Ko.	—	east.
Kpundohū.	—	west.
(No words for north and south.)		
Mahū.	—	up-country = north.
—	mbui.	down-country = south.
Njego.	njego.	up-stream.
—	nje mbui.	down-stream.
Kpoye.	kpoyé.	sea.

Njei i venda.	it is high tide.
Njei lo vendama.	the tide is rising.
Njei i belī.	the tide is low.
Njei lo belīma.	the tide is ebbing.
Njei i belia kpolihū.	the water has drained out of the lagoon.

XIX. NAMES.

Men's.

Abo.	Awukpe.	Bandeba.
Abu.	Babai.	Bassi.
Agidi.	Bagoe.	Bawumba.
Ama.	Baio.	Benda.

Bendu.	Holima.	Lagga.
Benga.	Hunyō.	Lahai.
Benya.		Lambōi.
Beté.	Jaiya.	Lamina.
Beya.	Jaka.	Lasana.
Bindi.	Jiba.	Lasani.
Bōbō.	Jibao.	Lavari.
Boma.	Jina.	Lebi.
Bongu.	Jobai.	Lemu.
Boni.	Jongopi.	
Bōri.	Joon.	Masenja.
Bova.	Jusu.	Makaia.
Bōwī.		Mboma.
Bōya.	Kabanga.	Moivumba.
Bundo.	Kaifuma.	Mosé.
	Kaikura.	Motwa.
Daima.	Kaila.	Mundá.
Dapi.	Kaili.	
Dīmo.	Kailundu.	Navō.
Dingi.	Kaitibbi.	Ndōvi.
Dongboi.	Kaiyenge.	Ngeba.
	Kamanda.	Ngili.
Feundru.	Kamoe.	Numai.
Fidi.	Kanboi.	Nyagōa.
Filika.	Kangwai.	Nyakoi.
Fina.	Kapindi.	Nyangbawula.
Foli.	Kapu.	
Fomodja.	Kapuje.	Pessima.
Fongujia.	Kaveota.	Pilima.
	Kawundi.	Ponga.
Gaimo.	Kiowa.	Povandi.
Gando.	Koji.	Puja.
Gapu.	Koka.	
Gava.	Kole.	
Gbando.	Komahū.	Samo.
Gegbwa.	Komawa.	Sandi.
Gevo.	Komo.	Sangawuru.
Goba.	Konga.	Sanu.
Gyalonga.	Kowai.	Sao.
	Kpana.	Sei.
Hegwe.	Kwesia.	Selu.
Hindōlo.		

Si.	Tiama.	Yambasu.
Siki.	Tong,	Yendewa.
Simo.		Yewa.
S'na.	Vanboi.	Yopoi.
Sita.	Vandi.	Yunga.
Songo.		Yungawo.
Sukri.	Yakwai.	

Names used by Mendes, but borrowed from Susu, Timmani, Vai, Sherbro, etc.

Amara, S.	Bundukar, V.	Malaki, T.
Baggi, Sher.	Fama, Sher.	Moiwa, V.
Bai, T.	Fani, V.	Morlai, S.
Bana, Sher.	Foday, T.	Santigi, T.
Bangali, S.	Jo, Sher.	Siafa, V.
Bili, V.		Sori, T.
Biya, Sher.	Kabona, S. Leone.	Soriba, T.
Bongawutu, S.	Kanda, Sher.	
Leone.	Kelfala, S.	Yamba, T.

Mori Names.

Ali.	Isa.	Momo.
		Musa.
Bakari.	Jibira.	Osene (Wuseni).
Boima.		Osumana (Mana).
	Mahmadu.	
Fatoma.	Moriba.	Saidu.

English names are largely taken, such as—

Africa.	Fineboy.	Johnny.
	Joe.	Tommy.
Blackie,	John Bull,	

Women's names.

Baiye.	Kefui.	Mavángiri.
Bamania.	Kema.	Mawokuli.
Bandi.	Koinya.	Memeniya.
Bepui.	Kona.	
Bendu.	Kwala.	Nyava.
Beti.	Kwandi.	Njembe.
Binda.		Nyange.
Boi.	Lebu.	
Bondo.	Lombe.	Sabama.
		Sao.
Foma.	Mafande.	Sita.
	Mahenda.	Sombo.
Gwanyia.	Mamagula.	Sowulu.
	Mamui.	Suku.
Jassa.	Mandoro.	
Jato.	Mangaiye.	Talo.
Jeromo.	Mangundia.	Tiama.
Jiabo.	Mangwe.	Tuma.
Jinamba.	Manje.	
Joli.	Marabwinde.	Yenge.
Ju.	Masiye.	

Mori name.

Hawa.

XX. MENDE-ENGLISH.

NOTE.—Words marked * do not change their initial letter. In looking out a noun the beginner is warned to select the definite form unless there be any good reason to the contrary.

Vowels have in some words been specially marked in this vocabulary as an aid to pronunciation, though it has not been considered necessary to so mark them in other parts of the book.

Words not found under the hardened initial consonant may be found under the softened and *vice versa*.

*A, <i>prep.</i>	with.
*A, <i>adv. interrog.</i>	where?
*A, <i>pron.</i> ; ā	he ; he not.
*A, <i>pron.</i>	you.
*Abië, <i>pron.</i>	you.
*Amuë, <i>pron.</i>	we.
*Ange, <i>pron.</i>	I.
*Angië, <i>pron.</i>	he.
*Atië, <i>pron.</i>	they.
*Awuë, <i>pron.</i>	you.
*Ba, <i>pron.</i>	you.
*Bā, <i>pron.</i>	you not.
*Bā, <i>n.</i> , Bāi.	price.
*Bāgbango.	dear.
Ba = mba, <i>n.</i> , mbei.	rice.
Bala = mbala, <i>n.</i> , mbalé.	sheep.
Bale, or Bwāle = kpāle, <i>tr.</i> & <i>intr. v.</i>	pain.
*Bālī, <i>tr.</i> & <i>intr. v.</i>	vomit.
Bande = kpande, <i>n.</i> , kpandé.	gun.
Bandi = kpandi, <i>adj.</i> & <i>v.</i>	hot.
Bāḡ = bāwḡ, <i>tr. v.</i>	cure.
Bate = gbate.	make.
*Bato, <i>adv.</i> (= Ba to, <i>you see</i> .)	perhaps.
*Bāya, <i>n.</i> & <i>tr. v.</i> , bayé.	deceit, deceive.
*Be, <i>adv.</i>	also, indeed.
*Bē, <i>v.</i>	you say, or saying.
*Bē, <i>pr.</i>	you not.

- *Bē, *prep.*
 Bē = mbē, *tr. & intr. v.*
 Beí = *def. form of mba.*
 *Bēka = bē yaka.
 *Bē-ndo, *adv.*
 Bēkē = mbēkē, *n.*, bēkēi.
 *Bela, *pl. of suffix mō.*
 Bēla = mbēla, *tr. v.*
 *Belī, *tr. & intr. v.*
 *Belī, *adj.*, belingo.
 Bembe, *tr. v.*, or bimbe, mbi-
 mbe.
 *Bēre, *n.*, bēré.
 *Bī, *pron.*
 *Bī, *pron.*
 *Bia, *pron.*
 Bia = kpia, *tr. & intr. v.*
 *Biē, *pron.*
 *Biē = bi ye.
 Biye = mbiye = biye, *n.*, bījeí.
 *Bima, *pr.*
 *Binda, *pr.*
 *Bise, *n.*
 *Bō, *n.*, bōi.
 Bō = mbō, *tr. v.*
 Bō = mbō.
 *Bōa, *salutation.*
 Bōla = mbōla, *n.*, mbōlé.
 Bōle = gbōle, *v.*
 Bōma = mbōma, *n.*, mbōmé.
 Bōnda = mbōnda, *n.*, mbōndé.
 *Bōra, *n.*, bōré.
 Bōwa = mbōwa, *n.*, mbōwé.
 Bōya = mbōya, *v. & n.*, mbōyé.
 Bū = mbū, *adv. & prep.*
 Bū, *n.*, būi.
 *Bua = bōa.
 *Bubu, *intr. v.*
 Bukpia = pugbia, *tr. v.*
 *Būla, būlo, *n.*, būlí, *usually*
 bulhū.
 *Bule, *intr. v.*
- here.
 dry.
 rice.
 this side.
 here.
 branch.
 people.
 split, tear.
 drain, ebb.
 skilful.
 surround, encircle
 trousers.
 you (*sing.*).
 you not.
 you.
 pull out, come out.
 you.
 to you.
 name.
 to you.
 yours.
 thanks.
 thing.
 dig.
 pierce, shoot.
 how do you do?
 neck.
 drink.
 hammock, net.
 kindred.
 hat, cap.
 knife.
 present, gift.
 under.
 lower part.
 how do you do?
 fly.
 uproot.
 plain, open swamp.
 burst.

Bumbu = mbumbu = wumbu, <i>tr. v.</i>	take, lift up, take away.
De = te = le, <i>intr. v. ; tr. v.</i>	climb ; lift.
Dē = dēwē = tewē, <i>tr. v.</i>	cut, pass.
Dē = dēwē = ndewē, <i>tr. v.</i>	beat.
Deli = ndeli, <i>adj.</i> , delingo.	wet.
Deli = teli, <i>adj.</i> , delingo.	black.
Demu = temu = lemu, <i>tr. v.</i>	beg pardon, acquit.
Do = to = lo, <i>tr. v.</i>	see.
Dō = tō = lō, <i>tr. & intr. v.</i>	stand, build.
Dō = tō, <i>tr. v.</i>	send.
Dogbē = togbe, <i>adj.</i>	young.
Dogbo = ndogbo, <i>n.</i> , dogbōi.	bush.
*Domē, <i>n.</i> , domēi (dommay).	story.
*Domē gbā.	tell a story.
Dōme = ndōme, <i>n.</i> , dōmé (dormé).	ground.
Dōme = ndōme = lōme, <i>n.</i> , dōmé (doomé).	shirt.
Dumbēka = lumbeke, <i>n.</i> , dumbēké.	star.
Dumbele = lumbele, <i>n.</i> , dum- belé.	lime, lemon.
Duli = dōli = lōli, <i>n.</i> , dulí.	dance.
*E, <i>adv.</i>	yes.
*Ē, <i>pr.</i>	he not.
<i>F' changes into V.</i>	
Fa, <i>prep. & conj.</i> , usually va.	of, for, an account of.
Fākali, <i>n.</i> , fakalí.	pawpaw tree and fruit.
Fakalewe, <i>adj.</i> , Fakálēmōi.	lazy, slack ; a lazy man.
Fāla = vāla, <i>intr. v.</i>	to be ready (to start).
*Fale, <i>conj.</i>	therefore.
Fale = vāle, <i>intr. v.</i>	grow (of plants).
Fandē, <i>n.</i> , fandé.	cotton.
Fawéhū, <i>n.</i>	flat ledge of rocks.
Fāya = vāya, <i>tr. & intr. v.</i>	scatter, spill, waste.
Fe = ve, <i>adv.</i>	completely.
Fē = vē, <i>n.</i> , feí.	pot.

Fe = ve, <i>tr. v.</i>	give. Object, precedes ; person follows with preposition 'to.
Fē, <i>v., trans.</i>	fill.
<i>intrans.</i>	swell (of the body).
Fefe, <i>n., fefeí.</i>	wind.
*Fele, <i>adj., Fere.</i>	two.
Fefeí.	two by two.
Fō, <i>tr. v.</i>	reach, arrive at, pass through.
Fō = fōlō, <i>n.</i>	day.
Fō, fōfō, <i>n., fōi</i>	year.
Fō, <i>n., fōi.</i>	big biting fly.
Fōfō, <i>n., fōfōi.</i>	open place.
Fōfōhū.	publicly.
Fōgba, <i>tr. v.</i>	whip.
Fōlō, <i>n., fōlī.</i>	day, sun.
Fōma, <i>n., fōmé.</i>	whip.
Fōmbō, <i>tr. v.</i>	extend, unroll.
Fōni, <i>n., fōní.</i>	grass.
Fōnya, <i>tr. v.</i>	squeeze.
Fūhani, <i>n., fūhani.</i>	insect.
Fūka, <i>tr. v.</i>	grind, pound.
Fūkō, <i>n., fūkōi.</i>	ring, circular pad for the head when carrying a load. Coast English, <i>kātā.</i>
Fūla, <i>tr. v.</i>	hasten.
Fūla, <i>n., fūlé.</i>	village.
Fūlō, <i>tr. v.</i>	loosen.
Fulu (= fu = vu), <i>adj., fulu-</i>	living.
ngo, vungo.	

Gb changes into Kp.

Gā, <i>tr. v. = gara, kara.</i>	teach, learn.
Gahū = kahū, <i>n.</i>	body.
Gāka = kāka, <i>tr. v.</i>	coil up, encircle.
Gama, <i>adv. prep.</i>	towards, to.
Gbā = kpā, <i>adj.</i>	different.
*Gbā, <i>adv.</i>	first.
*Gba, <i>tr. v.</i>	stop.
Gbahā, <i>intr. v.</i>	be tired.
Gbale, <i>v.</i>	pain.
*Gbāma, <i>adv.</i>	to no purpose.

- Gbāō = kpāō, *intr. v.*
 Gbate = kpate, *tr. v.*
 Gbate, *intr. v.*
 Gbāya, *adj. & n.*
 *Gbe, *pron.*
 Gbe, *tr. v.*, gbele.
 *Gbe, *intr. v.*
 Gbē, *tr. v.*
 Gbēma !
 Gbē, *n. & v.*
 Gbē, *intr. v.*
 Gbegbe, *n.*, gbegbé.
 Gbela, gbeanga, *prep.*
 Gbele.
 Gbēlē = gbe, *tr. v.*
 Gbenda, *tr. v.*
 Gbenge, gbengeme, *adv.*
 *Gbēva, *adv.*
 *Gbī, *n.*, gbī.
 Gbīa, kpia, *tr. & intr. v.*
 Gbīahū, *adj.*
 Gbiaye, *n.*, gbiayē.
 Gbo, *tr. v.*
 *Gbo, *pr.*
 Gbō, *intr. v.*
 *Gboma, *adv.*
 Gbōtō, *adj.*, gbōtōngo.
 Gbōwu, *intr. v.*
 Gbōwungo.
 Gbōwu, *intr. v.*
 Gbōwu, *tr. v.*
 Gbōye, *n.*, gbōyé.
 Gbōyō, *tr. v.*
 Gbu *and* gbue, *adv.*
 *Ge, *adv.*
 Ge = ke, *tr. v.*
 Ge ange, angīē.
 Gele, *n. & tr. v.*
 *Getete, *adv.*
 Gili = kilī, *intr. v.*
 Gili a na.
- cry out, scream.
 make, construct, repair.
 be, or become rich.
 strong, force.
 what.
 drive away, dismiss.
 let, allow.
 cease.
 stop that ! wait !
 business, be busy.
 look.
 parrot.
 near.
 what is the matter ?
 leave, dismiss, look at, etc.
 pluck fruit, snatch.
 yesterday.
 why ?
 rudder.
 pull out, come out.
 tall.
 likeness.
 help.
 what ?
 relieve one's self, go w.c.
 again.
 many, much.
 be tired.
 tired.
 ripen.
 bury.
 sea.
 finish.
 last night.
 some time ago, the other day.
 show.
 show me, him.
 end.
 tightly.
 think, brood over, remember.
 think of that.

- Go = ko, koi.
 Gō = kō, *n.*, gōi.
 Go = ko, *tr. v.*
 *Go, *tr. v.*
 Bi ngi go a mehe.
 *Gogoli, *adj.*
 *Gōla, *v.*, *used with nde, as*
 ndégola.
 Gōla = kōla, *tr. v.*
 Gōle = kōle, *tr. v.*
 *Gōli, *tr. v.*, gō'i.
 Gōli, *tr. v.*
 Gōme = kōme, *tr. v.*
 Gōna = kōna, *tr. v.*
 *Goro, *n.*, gore.
 Gōrola, goroleí.
 Gōwō, *intr. v.*
 Gu = ku, *intr. v.*
 Gu = ku, *n.*, kui.
 Guhā = kuha, *adj.*, guhango.
 Gula = kula, *tr. & intr. v.*
 Gula = kula, *n.*, kuré.
 *Gulo, *adv.*
 Gulo = kulo, *adj.*, kulongo.
 Guru = kuru, *tr. v.*
 Gutu = kutu, *adj.*, kutungo.
 *Ha, *n.*, hei.
 *Ha, *adv.*
 *Ha, *n.*, hei.
 *Ha = hani, *n.*
 *Hā, *v.*, hango.
 *Haga, hawa, *adj.*, hawango.
 *Haga, hawa, *tr. v.*
 *Hāka, *n.*, hākeí.
 *Hāka, *adj.*, hākango.
 *Hala, halage, *adj.*
 *Halē, *n.*, halé.
 *Hāma, *n.*, hāmeí.
 *Hango, *adj.*
 *Hani, *n.*, haní.
 war.
 belly.
 fight.
 give.
 give him food.
 white.
 tell a lie.
 surprise.
 divide.
 pluck (fruit).
 buy a wife.
 collect, assemble.
 introduce.
 wall round a town, etc.
 gateway in same.
 fly.
 can, able, enough, reach.
 smell.
 far.
 drop, fall.
 cloth.
 in front.
 small.
 accept.
 short.
 female.
 to-day.
 death.
 thing.
 die, dead.
 lazy.
 clear, carve.
 load, utensil, thing
 empty.
 first.
 medicine.
 wet season ; waist.
 dead.
 thing.

*Hāpē, <i>n.</i> , hapé.	root.
*Hawa, <i>adj.</i> , hawango.	lazy.
*Hege, <i>n.</i> , Hegé = hewe.	soap.
*Hei, <i>tr.</i> & <i>intr. v.</i>	sit, set, plant.
*Heiwulu, <i>n.</i> , heiwulī.	stool.
*Hele, <i>tr. v.</i>	hang.
*Hemu, <i>n.</i> , hemui.	light, candle, etc.
*Henga, <i>n.</i> , hengé.	dream.
Hengá wile.	to dream.
*Hewu, <i>adj.</i> , hewungo.	equal.
*Hi, <i>tr. v.</i>	plant.
*Higbe, <i>intr. v.</i> , higbengo.	sick.
*Hija, <i>tr. v.</i>	beat, stamp.
*Hiye, hiye, <i>intr. v.</i>	get up.
*Hina, <i>n.</i> , hiné.	male.
*Hinda, hingda, <i>n.</i> , hindeí.	thing, affair, place.
*Hindō, <i>n.</i> , hindōi.	man.
*Hindōlō, <i>n.</i> , hindōlōi.	son.
*Hini, <i>n.</i> , hiní.	husband.
*Hite, <i>tr. v.</i>	let down.
intr. v.	reach, consult.
*Hiye, <i>adv.</i>	indeed, yes.
*Hiye, <i>intr. v.</i> = hije.	arise.
*Hq, <i>tr. v.</i>	sew.
*Hq, <i>tr. v.</i>	knock, strike against.
*Hq, <i>adv.</i>	then, used at end of interrogative sentences.
*Hōē, <i>interj.</i>	shall we?
*Hōkpa, <i>n.</i> , hōkpe.	nose.
*Hōna, <i>tr. v.</i>	practise witchcraft against.
*Hondo, <i>adj.</i>	hundred.
*Hōta, <i>n.</i> , hōté.	guest, stranger.
*Hou, <i>tr. v.</i>	catch.
Houma!	catch hold!
*Hū, <i>n.</i> , hui.	inside.
prep.	in.
*Hū, <i>prefix.</i>	an intensitive prefix to verbs.
*Hūa, <i>n.</i> , hūeí.	animal, meat.
*Hūgbe, <i>tr. v.</i>	look into.
*Huge, <i>tr. v.</i>	explain, relate.
*Hugo, <i>tr. v.</i>	understand, attempt.

*Hūguhango (pronounced almost <i>ngwango</i>).	distant.
*Huma, <i>tr. v.</i>	steal.
*Huma, <i>tr. v.</i>	measure, compare.
*Hupu, <i>tr. v.</i>	mix.
*Huyela, <i>tr. v.</i>	sweep, wipe.
*I, <i>pr.</i>	he.
*I, <i>pr.</i>	he not.
*I, <i>adv.</i>	yes.
*Ina, <i>conj.</i>	if, suppose.
*Ita, <i>adj.</i>	one (used in counting).
*Jā, <i>tr. v.</i>	touch.
Jā a ngie.	touch it.
Jama = sama, <i>n.</i> , jamef.	distinguished person.
Jango = sawango, <i>adj.</i>	three (special use).
Wu jango.	you three.
Jēgá = jia kā.	walk quickly.
*Ji, <i>dem. pr.</i>	this.
*Ji, <i>conj.</i>	when, if.
Ji = je = nje, <i>n.</i>	mother.
*Jia, <i>intr. v.</i> (also ji).	walk, travel.
n., jieí.	journey.
Jia = njia, <i>n.</i> , njiei.	word, palaver.
*Jialō, <i>n.</i> , jialōi.	child that can just walk.
*Jiwi, <i>n.</i> , jiwi.	key.
Jō = sō, also jolo, <i>tr. v.</i>	obtain, get, marry a wife.
Jola = sola, <i>n.</i> , sole.	noise.
Jōndu = sōndu, <i>tr. v.</i> & <i>n.</i>	swear, curse.
Jōngo = sōngo, <i>n.</i>	equivalent.
Ngi jōngoi.	its equivalent, its cost.
Gbe jōngo?	how much?
Jōso = sōso, <i>tr. v.</i>	load a gun, pack a hole.

K changes into G.

Kā, <i>n.</i> , kái.	dirt.
*Kā, <i>adv.</i>	very, very much.
Kā = kara, <i>tr. v.</i>	teach.
Ka, <i>n.</i> , kei.	husk, empty shell, etc.

Kafa, <i>tr. v.</i>	cheat.
Kahā, <i>n.</i> , kahei.	basket.
Kahū, <i>n.</i> , kahui.	body.
Kaye, <i>n.</i> , kayé.	rust.
*Kaká, <i>adv.</i>	quickly.
*Kākā, <i>adv.</i>	very.
Kaka = gaka, yaka, <i>n.</i> , kakeí.	side.
Kake, <i>n.</i> , kakeí.	wall.
Kala, <i>n.</i> , kaleí.	circle.
Kale, <i>n.</i> , kalé.	seed, bone, cartridge.
Kali, <i>n.</i> , kalí.	hoe.
Kali, <i>n.</i> , kalí.	snake.
Kalō, <i>n.</i> , kalōi.	basin.
Kama hani, <i>n.</i>	wonderful thing.
Kamba, <i>n.</i> , kambé.	grave.
Kaṇa, <i>n.</i> , kaṇa.	box.
Kani, <i>n.</i> , kani.	—
Kani gboli.	gold.
Kani gogole.	silver.
*Karō, <i>n.</i> , Karōmo.	Vai, a neighbouring people to the Mendes.
Kasō, <i>adj.</i>	cunning.
Kata, <i>n.</i> , kateí.	hedge.
Katéhū.	garden, enclosure.
Kaye, <i>n.</i> , kayé.	fault.
Ke = ge, <i>v.</i>	show.
*Ke, <i>conj.</i>	and.
*Ke, <i>n.</i> , kei.	father, master.
*Kea = kia and kina, <i>conj.</i> , &c.	when.
Kea ji na.	like this.
Kele, <i>tr. v.</i>	end.
*Kelei, kere?	is it not so?
Kelema, <i>n.</i> , kelemeí.	end.
*Kene, <i>n.</i> , kene.	old man, a title of respect.
Kenye, <i>n.</i> , kenyeí.	country.
*Kia, <i>conj.</i>	whilst, when, etc.
*Kina, <i>conj.</i>	ditto
Kō = gō, <i>n.</i> , gōi.	belly.
Ko, <i>n.</i> , koi, <i>also v.</i>	war.
Ko, kolo, <i>tr. v.</i>	know, try.
Kōhū, <i>n.</i> , koihū or kohui.	belly.

Kòhune, <i>n.</i> , kòhuné.	joy.
Koko, <i>n.</i> , kokoi.	ant-hill.
Koko, <i>tr. v.</i>	find.
Kokoli, <i>tr. v.</i>	ditto
Kolama, <i>tr. v.</i>	surprise.
Koli, <i>n.</i> , kolī.	scissors.
Kòle, <i>tr. v.</i>	wash, clean.
Kòle, <i>adj.</i> , kòlengo.	clean.
Kole, <i>tr. v.</i>	divide.
Kòle, <i>adj.</i> , kòlengo.	cold.
Koli, <i>n.</i> , kolī.	leopard.
Koli, <i>tr.</i>	pluck fruit.
Kolo, <i>n.</i> , kòle.	paper, book, skin.
Kòlò, <i>n.</i> , kòlī.	fire-place, barrel.
Kolò, <i>tr. v.</i>	try, feel.
*Kolu, <i>n.</i> , kolī.	iron.
Koma, <i>n.</i> , komé.	assembly.
Kòme, <i>tr. v. & noun.</i>	collect, meet.
Komi, <i>n.</i> , komī.	bee, honey.
Kònda, <i>n.</i> , kòndé.	mortar for pounding grain.
Kònu, <i>n.</i> , kòñī.	axe.
Kòtò, <i>adj.</i> ; kòtòngo, <i>v.</i>	bent ; roll up.
Kotu, <i>n.</i> , kòtī.	rock, stone.
Kòwe, <i>n.</i> , kòwé.	log, fallen tree.
Kowo, <i>adj.</i>	left (hand).
Kòwò, <i>intr. v.</i>	fly.
Kowu, <i>n.</i> , kowī.	wood.
*Ku, <i>n.</i> , kui.	day.
Ku, <i>n.</i> , kui.	smell.
Kuhama, <i>adj.</i>	far.
Kuimeni, <i>tr. v.</i>	smell.
Kui neingo.	it smells sweet.
Kui nyamungo.	it smells bad.
Kū = gu, <i>v.</i>	can, able.
Kula = gula, <i>tr. & intr. v.</i>	drop, fall.
Kula, <i>n.</i> , kulé, kuré.	cloth.
Kula gutu, <i>n.</i> , kula gutī.	lit. small cloth, rag or any piece.
Kulò, <i>adj.</i> , kulongo, kulī, gulongoi, wulī, wulongoi.	small
Kulu = kuru, <i>tr. & intr. v.</i>	agree, accept.

Kundéhū, <i>n.</i>	corner, <i>or</i> recess for a bed.
Kungoi hū, <i>n.</i>	annex to a house, room.
Kuru = kulu, <i>tr. & intr. v.</i>	agree, accept.
Kutu, <i>adj.</i> , kutungo.	short.

Kp changes into *Gb*.

Kpa, <i>n.</i> , kpaé.	debt.
Kpa, <i>adj.</i>	different.
Kpā = kpala = kpaé.	farm.
Kpa, <i>adv.</i>	fast.
Kpā, <i>tr. v.</i>	count.
Kpaki, <i>n.</i> , kpakí.	arm, shoulder, wing.
Kpakpa, <i>tr. v.</i>	fasten, nail.
Kpakpau, <i>adj.</i> , kpakpaungo.	difficult.
Kpala, <i>n.</i> , kpalé.	farm.
Kpale, <i>n.</i> , kpalé.	pain.
Kpambi, <i>n.</i> , kpambí.	line, mark.
Kpande, <i>tr. & intr. v.</i>	shout out.
Kpande, <i>n.</i> , kpandé.	gun.
Kpandi, <i>tr. v.</i> ; <i>adj.</i> , kpandi- ngo.	heat, hasten ; hot.
Kpangba, <i>n.</i> , kpangbé.	broom.
Kpāō, <i>n. & v.</i>	cry, call.
Kpate, <i>tr. v.</i>	make, repair.
Kpate, <i>adj.</i> , kpatengo.	rich.
Kpawu, <i>n.</i> , kpawuī.	bridge.
Kpē, <i>n.</i>	business.
Kpengo, <i>adj.</i>	busy.
Kpē, <i>tr. v.</i>	stop.
Kpe, <i>adv.</i>	still, quiet.
Kpe, <i>tr. v.</i>	drive, dismiss.
Kpē = kpēlē, <i>tr. v.</i>	look at.
Kpēkpē, <i>v. & adj.</i>	good.
= yekpe, yekpengo.	
Kpele = kpere, <i>adj.</i>	all.
Kpele, <i>n.</i> , kpelé.	beard.
Kpēlē, <i>n.</i> , kpēlēi <i>and</i> kpēí.	time.
Kpēma = kpelema, <i>n.</i> , kpēmé.	time.
Kpīa = gbīa, <i>v.</i>	pull out, come out.
Kpindi, <i>n.</i> , kpindi.	night.

Kpini, <i>tr. v.</i>	twist
Kpiti, <i>n.</i> , kpitī.	grass.
Kpohū, <i>n.</i>	flour.
Kpoko, <i>n.</i> , kpokoi.	evening.
Kpokū, <i>intr. v.</i>	sprout.
Kpōlē, <i>adj.</i> kpōlengo.	unripe.
Kpōli, <i>tr. v.</i>	drink.
Kpōli, <i>n.</i> , kpōlī.	river.
Kpōlō, <i>n.</i> kpōlī.	salt.
Kpōwa, <i>adj.</i> , kpōwango.	foolish.
Kpoye, <i>n.</i> , kpoyé.	sea.
Kpoyō <i>tr. v.</i>	finish.
Kpūeila, <i>n.</i> , kpūeilé.	hut.
Kpūko, <i>n.</i> , kpūkoi.	bed.
Kpuli, <i>tr. v.</i>	shave the head.
Kpulo, <i>n.</i> , kpuli.	knot.
Lā = ndā, <i>n.</i> , lāi.	leaf.
Lā = nda, <i>n.</i> , lei.	mouth, opening as a gate, etc.
Lā = ndā, <i>tr. v.</i>	pull.
Lā = nda, <i>tr. & intr. v.</i>	lay, lie, place.
*Lā, <i>adv.</i>	not.
*Lā, <i>n.</i> , lei.	name.
Labu = ndabu, <i>adv.</i>	in front.
Lāgbou = ndagbou, <i>tr. v.</i>	shut.
Lāhī = ndahī, <i>tr. v.</i>	warn.
Lākpa = ndakpa, <i>v.</i>	grow up.
Lāla = ndala, <i>n.</i> , lalēi.	oar.
Lāma = ndama, <i>n.</i> , lamei.	lying down place, bed.
Lāpi = ndapi, <i>v. & n.</i>	fight (not war), wrestle, swim.
Lātō = ndatō, <i>tr. v.</i>	praise.
Lāve = ndave, <i>tr. v.</i>	fill.
Lāvengo.	full.
Lāwō = ndawō, <i>tr. v.</i>	open.
Lāyia = ndayia, <i>n.</i> , layiei.	word, order.
Lē = ndē, <i>tr. v.</i>	bear, beget.
Lē = de = te, <i>tr. v. ; intr. v.</i>	lift up ; climb.
*Lē, <i>adv.</i>	still.
*Lē, <i>adv.</i>	a little.
Lē = ndē, <i>intr. v.</i>	speak, tell.
Lē = de, <i>tr. v.</i>	condemn.

- *Le, *v.*
 Le = nde, *n.*, ndei.
 Le = lewe = tewe.
 Lekpe = ndekpe, *tr. v.*
 *Lele, *adv.*
 *Lele, *adj.*
 Lēli = ndēli, *tr. v.*
 Lema = ndema, *tr. v.*
 Lembi = ndembi, *tr. & intr. v.*
 Lemu = temu, *tr. v.*
 Lenga = ndenga, *pl. n.*
 Lenga = tenga, *adv.*
 Lewe = tewe, *tr. v.*
 = ndewe, *tr. v.*
 Lī = ndī, *n.*, lī.
 *Lī, *intr. v.*
 past tense, ya.
 Lia = ndia, *n.*, ndiei.
 Lila = di la, *tr. v.*
 Lima = ndima, *n.*, līmei.
 Līwi = tīwī, *tr. v.*
 *Lo, *v.*
 Lo = to, *tr. v.*
 Lō = ndō, *n.*, lōi.
 Lō = dō = tō, *tr. & intr. v.*
 Lō = ndo, *n.*, loi.
 *Lō, *n.*, loi.
 Lō = dō = tō, *tr. v.*
 *Lō, *tr. v.*
 Lō = ndō, *tr. v.*
 Lōhū = ndōhū, *tr. & intr. v.*
 Lōkō = tōkō, *n.*, lōkōi.
 Lōle = ndole, *n.*, lōlé.
 *Lōle, *adv.*
 Lōli = dōli, *n. & v.*
 Lōlo = ndolo, *n.*, lōlé.
 *Lōlu, *adj.*
 *Lōme-lōme, *adv.*
 Lōndō = ndōndō, *v.*
 Lōwu = ndōwu, *tr. v.*
 Lua = ndua, *n. & v.*
 Lugo = tugo, *adv.*
- to be.
 a lie.
 cut, pass.
 arrange in order.
 slowly.
 wrong.
 appease.
 forget.
 delay.
 acquit.
 children.
 together.
 cut, pass.
 beat.
 heart.
 go.
 middle.
 take away.
 choice.
 close (the eyes).
 to be.
 see.
 child.
 stand, stop, build, follow.
 rum, wine.
 day.
 send.
 like, want.
 leave.
 lose, be lost.
 hand, arm.
 hunger.
 how many.
 play, dance.
 ground, country.
 five.
 noiselessly.
 be silent, cease.
 hide.
 fear.
 in front.

Lula = ndula, <i>intr. v.</i>	rot, decay.
Luma = duma, <i>intr. v.</i>	consent.
Luva = nduva, <i>intr. v.</i>	spend the day.
*Ma, <i>prefix.</i>	intensitive prefix to verbs.
*Ma, <i>pr.</i>	we.
*Mā, <i>pr.</i>	we not.
*Ma, <i>prep.</i>	for, on, to.
*Mā, <i>tr. v. & n.</i>	desire.
*Mābali, <i>tr. v.</i>	refuse, hinder.
*Made <i>tr. v.</i>	raise.
*Madewe, <i>tr. v.</i>	cut off, detain.
*Magbia, <i>tr. v.</i>	undress, pluck a bird.
*Māgōmbō, <i>tr. v.</i>	strip leaves off a branch.
*Mahā, <i>n. mahéi.</i>	king, chief.
*Mahēu, <i>tr. v. & adj.</i>	equal, make equal.
*Mahou, <i>tr. v.</i>	choose.
*Mahū, <i>prep.</i>	on, above.
*Mahūgbēle (-gbe), <i>tr. v.</i>	watch over.
*Majia, <i>tr. v.</i>	sell.
*Make, <i>tr. v.</i>	feed.
*Malē, <i>tr. v.</i>	meet, overtake.
*Male, <i>tr. v.</i>	cover, roof.
*Malewe, madewe, <i>tr. v.</i>	cut off.
*Maluve, <i>tr. & intr. v.</i>	change.
*Mama, <i>n., mamé.</i>	elderly person, grandparent.
*Mamage, <i>n., mamagei.</i>	foolishness.
*Mamamaui, <i>n., mamamaui.</i>	pity.
*Mamō, <i>n., mamōi.</i>	owner.
*Mama, <i>adj.</i>	foolish.
*Mana, <i>n., mané.</i>	plantain.
*Manda, <i>adv.</i>	tightly.
*Mane, <i>adj. & tr. v.</i>	sweet, sweeten.
*Mane, manehe, <i>tr. v.</i>	watch.
*Mani, <i>n., manī.</i>	trap.
*Mani, <i>tr. v.</i>	want, be in need of.
*Manu, <i>tr. v.</i>	forgive.
*Matō, <i>tr. v.</i>	add to, increase.
*Mavula, <i>tr. v.</i>	hasten.
*Mawali, <i>n., mawali.</i>	bet.
Mawali hou.	make a bet.
*Mawe, <i>tr. v.</i>	cover.

*Mawulō (mau'ro), <i>tr. v.</i>	wait for.
*Mayafa, <i>tr. v.</i>	backbite.
*Maye, <i>tr. v.</i>	stoop, lower.
*Mayela, <i>tr. v.</i>	brush.
*Mayia, <i>n.</i> , mayiei.	accusation.
Mayia ge.	accuse.
*Mayili, <i>tr. v.</i>	dress.

Mb changes into *B*.

Mbā, <i>n.</i> , mbāi.	friend.
*Mbā, <i>prep.</i>	top.
Mba, <i>n.</i> , mbei.	rice.
Mbaka, <i>n.</i> , mbaké.	music.
Mbala, <i>n.</i> , mbalé.	sheep.
Mbali, <i>tr. v.</i>	vomit.
Mbalu, <i>n.</i> , mbalí.	cane loop to climb trees.
Mbawa, <i>n.</i> , mbawé.	soap.
*Mbe, <i>adv.</i>	to me here.
Mbela, <i>tr. v.</i>	split, tear.
Mbēle = mbewele.	this road.
Mbēmbē, <i>tr. v.</i>	swing round, encircle.
Mbō, <i>tr. & intr. v.</i>	dig.
Mbō, <i>tr. & intr. v.</i>	pierce, penetrate.
Mbōgba, <i>n.</i> , mbōgbé.	cutlass.
Mbola, <i>n.</i> , mbolé.	cup.
Mbōlē, <i>intr. v.</i>	be blind.
Mbōlō, <i>n.</i> , mbōlī, mbōlōhū.	throat.
Mbōma, <i>n.</i> , mbōmé.	hammock.
Mbōnda, <i>n.</i> , mbōndé.	kindred.
Mbōwa, <i>n.</i> , mbōwéi.	knife.
Mbu, <i>adv. & prep.</i>	under.
Mbūmbu, <i>tr. v.</i>	take up.
Mbumbu, <i>n.</i> , mbumbui.	fish-trap.
*Mē.	we not (<i>condit.</i>).
*Mē.	we say.
*Me, <i>tr. v.</i>	eat.
*Mehe, <i>n.</i> , meheí.	food.
*Meni and me, <i>tr. v.</i>	hear, understand, perceive.
*Mi, <i>mindo, adv.</i>	where.
*Mia, <i>miando, adv.</i>	yonder.

*Mia, <i>v.</i>	is.
*Migbe, <i>adv.</i>	when?
*Miji, <i>n.</i> miji.	needle.
*Mini, <i>n. & adj.</i>	
Miningo.	heavy.
*Mita, <i>n.</i> mîté.	spoon.
*Mo, <i>tr. v.</i>	burn.
*Moli, <i>tr. v.</i>	ask.
*More, Moremo, Moremōi.	More man, <i>i. e.</i> Moor by derivation—any Mahommedan.
*Mu, <i>pr.</i>	we.
*Mū, <i>pr.</i>	we not.
*Mua, <i>pr.</i>	we.
*Mua, <i>intr. v.</i>	bathe.
*Mumu, <i>adj.</i>	small, applied to young birds, nails, etc.
*Na, <i>adv.</i>	there.
*Na, <i>dem. pr.</i>	that.
*Nā, <i>adv.</i>	now.
*Nama, <i>n.</i> , namé.	blood.
*Namu, <i>intr. v.</i>	slip.
*Nani, <i>adj.</i>	four.
*Navō, <i>n.</i> , navōi.	money.
Ndā, <i>n.</i> , ndāi = lāi.	leaf.
Nda, <i>n.</i> , ndei = lei.	mouth, door.
*Nda, <i>n.</i> , ndei.	portion.
Ngi nda, <i>poss. pr.</i>	his own.
Nda = la, <i>tr. v.</i>	lay, lie down.
Ndā, <i>tr. v.</i>	pull.
*Ndahani, <i>n.</i> , ndahani.	meat, fish, etc., used as food.
Ndakpa = lakpa, <i>intr. v.</i>	grow.
Ndakpa, <i>n.</i> , ndakpei.	young man.
Ndakpalō, <i>n.</i> , ndakpalōi.	ditto.
Ndalō = lalō, <i>tr. v.</i>	join.
Ndapi = lapi, <i>tr. v.</i>	fight, wrestle, swim.
Ndavē = lave, <i>tr. v.</i>	fill.
Ndawō = lawō, <i>tr. v.</i>	open.
Ndē = le, <i>n.</i> , lei.	child.
*Nde = ndewe, <i>n.</i> , ndei.	brother.

Ndē = le, <i>tr. v.</i>	tell.
Nde = le, <i>n.</i>	a lie.
Ndē = lē, <i>tr. v.</i>	bear, beget.
*Ndegola, <i>intr. v.</i>	tell a lie.
Ndeli = deli, <i>v. & adj., nde-lingo.</i>	wet.
Ndende = lende, <i>n., ndendei.</i>	boat.
Ndevu = levu, <i>n., levui.</i>	life, rest.
Ndewe = lewe, <i>tr. v.</i>	beat.
*Ndewe, <i>n., ndewei.</i>	brother.
Ndī = li, <i>n., lī.</i>	heart.
Ndia = lia, <i>n., ndief, also prep.</i>	middle.
*Ndiamo, <i>n., ndiamōi.</i>	friend.
Ndile <i>or</i> ndili = dile, <i>n., ndilī.</i>	boa-constrictor.
Ndō = lō, <i>n., lōi.</i>	son, daughter.
Ndō = lō, <i>tr. v.</i>	leave.
Ndō = lō, <i>n., lōi.</i>	rum, wine.
Ndogbo = dogbo, <i>n., ndogboi.</i>	bush.
Ndōke = lōke, <i>tr. v.</i>	clear bush, etc.
Ndole = dōle, <i>n., ndolē.</i>	hunger.
*Ndōlē, <i>tr. v.</i>	bear children.
Ndōli = dōli, <i>n., ndōlī.</i>	hook, fish-hook.
Ndolo = lolō, <i>n., ndolē.</i>	ground, world, country.
Ndōma = lōma, <i>n., ndōmé</i> (doomé).	shirt.
Ndōma = doma, <i>n., ndōmé</i> (dormé).	ground.
Ndondo = londo, <i>v.</i>	cease.
Ndopa = dopa, <i>n., ndopé.</i>	antelope, deer.
Ndōpō = lōpō, <i>n., ndōpōi.</i>	boy, girl, inferior.
Ndovo = lovo, <i>intr. v.</i>	be unsuccessful.
Ndōwa = lōwa, <i>n., ndōwé.</i>	hole.
Ndōwō = lōwō, <i>n., ndōwōi.</i>	horn.
Ndōwu = lowu, <i>tr. & intr. v.</i>	hide.
Ndufe = lufe, <i>tr. v.</i>	extinguish.
Ndūla = lula, <i>tr. & intr. v.</i>	rot.
Nduli = duli, <i>n., ndulī.</i>	smoke.
Nduwe = luwe, <i>tr. v.</i>	clear the bush.
*Ne, <i>n., nei.</i>	tongue.
*Ne, <i>n., nei, & tr. v.</i>	pleasure, please.
Nengo.	sweet.

*Nemáhũ, <i>n.</i>	sense.
Nemáhũ lengo.	clever.
*Nene, <i>n.</i> , neneí.	shade.
*Neni & ne, <i>v.</i>	sweeten.
*Nete, <i>n.</i> , neté.	door (= the door itself).
Nga = ga, <i>pr.</i>	I.
Ngā = gā, <i>pr.</i>	I not.
Nga, <i>adv.</i> & <i>prep.</i>	on top.
Ngāfa = yafa, <i>n.</i> , ngaféí.	spirit.
Ngāfa = yafa, <i>tr. v.</i>	slander.
Ngahango = yahango, <i>adj.</i>	blunt.
Ngahuma = yahuma, <i>tr. v.</i>	steal from.
Ngāla = yala, <i>n.</i> , ngalé.	mat.
Ngāle = yale, <i>tr. v.</i>	break.
Ngali = gali, <i>n.</i> , ngali.	thorn.
Ngalu = ngau = yau, <i>n.</i> , nga-lui.	egg, moon.
Ngama = yama, <i>n.</i> , ngameí.	eye, face.
Ngama = yama, <i>tr.</i> & <i>intr. v.</i>	return.
Ngāngē = yange, <i>tr.</i> & <i>intr. v.</i>	scratch, itch.
Ngape, <i>tr. v.</i>	turn upside down.
Ngara = gara, <i>n.</i> , ngaré.	a coarse grass.
Ngate = yate, <i>tr.</i> & <i>intr. v.</i>	kindle.
*Ngē, <i>pr.</i>	I not.
*Ngē, <i>v.</i>	I say.
Ngela = yela, <i>tr. v.</i>	sweep, clean, wipe.
*Ngela-ngela.	one by one.
*Ngēlē, <i>n.</i> , ngēlēí.	heaven, sky, cloud.
*Ngēlēwō, <i>adv.</i>	at daybreak.
*Ngeleya, <i>adv.</i>	aloft.
Ngeli = yeli, <i>tr. v.</i>	abuse.
*Ngenda, <i>n.</i>	morning.
Ngenge = yenge, <i>n.</i> , yengé.	work.
Ngengemō, <i>n.</i> , ngengemōi; <i>pl.</i> gengebra.	workman, labourer.
*Ngēvō, <i>n.</i> , ngevōi.	dry season.
*Ngēwō, <i>n.</i> , Ngewōi.	God.
Ngeya = yeya, <i>n.</i> , ngeyēí.	rope.
Ngeya = yeya, <i>tr. v.</i>	buy.
Ngī = gi, <i>pr.</i>	I.
Ngī, <i>pr.</i>	his, him.

Ngī = gī, <i>pr.</i>	I not.
*Ngīö, <i>pr.</i>	him.
Ngila = gila, <i>n.</i> , ngilé.	dog.
Ngīli = yīli = yi, <i>tr. v.</i>	cook.
Ngīli = yīli, <i>tr. v.</i>	bind.
*Ngītiya, <i>adv.</i>	outside.
*Ngīyē, <i>n.</i> , ngīyē.	hill.
*Ngīye, <i>conj.</i>	until, except.
Ngō = wō, <i>n.</i> & <i>v.</i> , ngoi.	cry.
Ngō = wō, <i>n.</i> , ngōi.	voice, word, message.
*Ngōla, <i>n.</i> , ngōlé.	bush.
Ngōlē = gōlē, <i>v.</i>	shave the face.
Ngōli bō, <i>intr. v.</i>	piss.
Ngolo = wolo, <i>adj.</i> , ngolongo.	large.
Ngolo = wolo, <i>intr. v.</i>	weep.
Ngombu = yombu, <i>n.</i> , ngombui.	fire.
Ngongo = ngolongo, wongo, <i>adj.</i>	large.
Ngongolu = yongolu, <i>n.</i> , ngongolui.	tooth.
Ngōva = wōva, ngōvango, <i>adj.</i>	old.
Ngū = wu, <i>n.</i> , ngui.	head.
Ngū = wu, <i>tr. v.</i>	wake up.
Ngua = wua, <i>n.</i> , ngueí.	fruit.
Ngua = wua, <i>tr. v.</i>	wash (clothes), put on, thrust in.
Ngulē = wule, <i>n.</i> & <i>v.</i> , ngulē.	song.
Ngulī = gulī, <i>tr. v.</i>	paddle.
Ngulo = wulo, <i>n.</i> , ngulē.	oil.
Ngulu = wulu = nguru, <i>n.</i> , ngulī.	tree, stick.
Ngundu, <i>adj.</i> , wundungo.	green, raw.
*Nī, <i>adv.</i>	so, thus.
*Nika, <i>n.</i> , nikelí.	cow.
*Nina, <i>adj.</i> , ninango.	new.
*Nīni, <i>n.</i> , nīni.	female breast.
Nja = ya, <i>n.</i> , njei.	water, rain.
*Njala, <i>n.</i> , njaleí.	landing-place.
*Njalōwa, <i>n.</i> , njalōwé.	water-hole.

Njasa = yasa, <i>n.</i> , yasé.	thatch—generally, and from the oil-palm in particular.
Nje = yi, <i>n.</i> , nji.	mother.
*Njē, <i>n.</i> , njēi.	goat.
Nje = yē, <i>tr. v.</i>	lower.
Njepe = yepe, <i>n. & v.</i> , njepé.	talk.
Njī = yi, <i>n. & v.</i> , njī.	sleep.
Njia = yia, <i>n.</i> , njiei.	word, affair, palaver.
Njuo = yuo, <i>n.</i> , = njuōi.	finger.
*Nu = numu, <i>n.</i> , numuí; <i>pl. nunga.</i>	person.
*Nwona, <i>adj.</i> , nwonango.	bitter.
*Nwoni, <i>n.</i> , nwoní.	bird.
*Nya, <i>pr.</i>	my, me.
*Nyaha, <i>n.</i> , nyaheí.	woman, wife.
*Nyamu, <i>adj.</i> , nyamungo.	bad.
*Nyande, <i>adj.</i> , nyandengo.	fine.
*Nyani, <i>tr. v.</i>	spoil.
*Nyapō, <i>n.</i> , nyapōi.	young woman.
*Nye, <i>n.</i> , nyé.	fish.
*Nyegi, <i>tr. v.</i>	mark, write.
*Nyī, <i>tr. v.</i>	bite.
*Nyoko, <i>n.</i> , nyokoi.	manner, sort.
*Nyonyo, <i>pr.</i>	each other.
Pa = wa, <i>tr. v.</i>	kill.
Panda = wanda, <i>adv.</i>	properly.
*Pawa, <i>tr. v. & n.</i> , pawé.	pay.
Pē = pēlē = wē = wēlē = pile = wile = wiri, <i>wi, tr. v.</i>	do.
*Pei or peñ, <i>adv.</i>	first.
Peka = weka, <i>n.</i> ; <i>adj.</i> , pekeí.	other.
Pela = wela, <i>tr. v.</i>	finish.
Pela = wela, <i>intr. v.</i>	flee.
*Pē-lá, <i>n.</i> , pē leí.	doorway.
*Pēle, <i>n.</i> , pēlé or pēlí.	road.
Pēlā = wēlē, <i>n.</i> , pēleí.	house.
Pēbu.	indoors.
*Pēna, <i>n.</i> , pēné.	clay for pottery.
Pili = wīlī = p'li, <i>tr. v.</i>	throw.
Pīme = wīme, <i>intr. v.</i>	run.

Pinde = winde, <i>intr. v.</i>	jump.
*Po, <i>tr. v.</i>	cut with an axe.
*Polon, <i>adv.</i>	far.
Pōma = wōma, <i>n.</i> , pōmé.	corpse.
Pōma = wōma, <i>prep. & adv.</i> ; <i>n.</i> , pōmei or wōma.	behind.
Pona = bona, <i>tr. v. & adj.</i> , ponango.	straighten, straight.
*Pōnje, <i>tr. v.</i>	strip leaves.
*Pōpa, <i>n.</i> , pōpé.	pond, lake.
Pōpō = wōpo, <i>tr. v.</i>	carry on the back.
*Poro, <i>n.</i> , poré.	earth, soil.
Pōte = wōte, <i>tr. v.</i>	turn.
Pōwa = bōwa, <i>n.</i> , pōwé.	flower.
*Pu, <i>adj.</i>	ten.
Pu = wu, <i>tr. v.</i>	put, pour.
*Pū.	European.
Pūmō, pūmōi.	European person.
Puyia, puyiei.	European language.
Pukpia = wukpia, <i>tr. v.</i>	uproot.

S changes into J.

Sago, sao, <i>adv.</i>	no.
Sama = jama, <i>n.</i> , samé.	person of distinction.
Samba, <i>n.</i> , sambé.	basket.
*Sande, <i>n.</i>	a female society = <i>Poro</i> for men.
*Sangbā, <i>n.</i> , sangbāi.	drum.
*Sange, <i>adv.</i>	just now, recently.
*Sani, <i>n.</i> , saní.	bottle.
*Sawa, <i>adj.</i>	three.
*Se, <i>n.</i> , sé.	thanks.
*Segbula, <i>n.</i> , segbulé.	rattle.
Seje, sese, <i>tr. v.</i>	slice.
Sejia, <i>tr. v.</i>	shake.
Seli, <i>n.</i> , seli.	judge, witness.
*Sema, <i>n.</i> , seme.	bamboo.
Sia, <i>tr. v.</i>	rub.
*Silō, <i>n.</i> , silōi.	spider.
*Sina, <i>adv.</i>	to-morrow.
Sq = jq = solo = jolo, <i>tr. v.</i>	marry, get, obtain.

Soku, <i>adj.</i> , sokuŋgo.	bend.
Sokuihū, <i>n.</i>	cape, corner of a wood, etc.
Sole = jere, <i>n.</i> , solé.	noise, shouting.
Solo = so.	see <i>so</i> .
Sōndu = jundu, <i>tr. v.</i>	curse.
Songo = jongo, <i>n.</i> , songoi,	price.
<i>prep.</i>	instead of.
Susu, <i>adj.</i> , susungo.	deep.
*Ta, <i>pr.</i>	he, she, it.
*Tā, <i>pr.</i>	he not, she not, it not.
*Ta, <i>conj.</i>	and, with.
*Ta, <i>n.</i> , tei.	town.
*Tamia, <i>conj.</i>	therefore ; so it is.
*Tanga, <i>n.</i> , tangé.	cassada.
Tātō = tōtō = lōtō, <i>tr. v.</i>	begin.
*Tau, <i>adj.</i>	nine.
*Tāve, <i>n.</i> , tavé.	tobacco-pipe.
*Tāwa, <i>n.</i> , tawé.	tobacco.
*Tē.	they not.
*Te, <i>n.</i> , te.	fowl.
*Tē, <i>v.</i>	they say.
Te = le = de, <i>tr. v.</i>	raise.
*Tē, <i>adv.</i>	almost ; also indicates continuous action.
*Tekpe, <i>n.</i> , tekpe.	basket.
Teli = deli, <i>adj.</i> , telingo.	black.
Temu = lemu = demu, <i>tr. v.</i>	acquit, ask pardon.
Tenga = lenga, <i>adj.</i>	some.
* = lenga, <i>prep.</i>	perhaps.
Tewe = lewe = dewe, <i>tr. v.</i>	towards, together with.
*Tewu, <i>n.</i> , tewui.	cut, pass, cross, decide.
*Ti.	palm-nuts.
*Tī.	they, them.
*Tia.	they not.
*Tiē.	they.
*Tifa, <i>n.</i> , tifé.	them.
Tikpo = likpo, <i>n.</i> , tikpoi.	twig.
Tiwi = liwi, <i>tr. v.</i>	walking-stick.
To = lo = do, <i>tr. v.</i>	close (the eye).
	see.

Tō = lō = dō, <i>tr. v.</i>	send, point at, stand, build, follow.
*Tohe, <i>n. & intr. v.</i>	cough.
Tōkō = lōkō, <i>n.</i> , tōkōi.	hand, arm.
*Tōkpo, <i>n.</i> , tōkpoi.	oil-palm.
*Tōkpolo, <i>n.</i> , tōkpoloi.	palm wine.
Tōli = lōli = dōli = ruri, <i>tr. v.</i>	call.
Tōlō = lōlō, <i>n.</i> , tōlōi.	jealousy.
*Tōne, <i>tr. v.</i>	tickle.
*Tōnya, <i>n.</i>	truth.
Toto = tāto = lōtō.	begin.
Tōwo = lōwo, <i>n.</i> , tōwé.	fame, report.
*Tōwu, <i>n.</i> , tōwui	palm-nut.
Tukpe = lukpe, <i>tr. v.</i>	push.
Tuwo = tugo = lugo = luwo, <i>adv. & prep.</i>	before.

V changes into *F*.

Va, <i>prep.</i>	of, on account of, for.
Va, <i>tr. v.</i>	salute, say good-bye.
Vala, <i>tr. v.</i>	get ready.
Vale, <i>intr. v.</i>	grow—of plants.
Vaya, <i>tr. v.</i>	scatter.
Ve = fe, <i>tr. v.</i>	give.
Ve, <i>adv.</i>	completely.
Veli, <i>tr. v.</i>	say good-bye.
Veli, <i>tr. v.</i>	ask for.
Vu, <i>intr. v. & adj.</i>	live.
Nu vu.	a living person.
*Wa, <i>pr.</i>	you.
*Wā, <i>pr.</i>	you not.
*Wa, <i>intr. v.</i>	come.
Wa a.	come with = bring.
Wala, <i>intr. v.</i>	bring.
*Wā, <i>adj.</i> , wāi.	great.
Wā = pā, <i>tr. v.</i>	kill.
We = ye, <i>prep.</i>	to, for.
Wē = wēlē, <i>n.</i>	house.
Wē = pē, <i>tr. v.</i>	do.
*Wē, <i>pr.</i>	we not.

Wēhinda = pēhinda, <i>n.</i> , wē-	conduct.
hindef.	
Weka = peka, <i>adj.</i>	other.
Wela = pela, <i>tr. v.</i>	finish.
Wēla = pela, <i>intr. v.</i>	run away.
Wēlē = pele = pe = we.	do.
Wili = pili, <i>tr. v.</i>	throw, shoot.
Wime = pime, <i>intr. v.</i>	run.
*Wō, <i>pr.</i>	own.
Wō = ngō, <i>n.</i> , wōi.	voice.
Wō = ngō, <i>tr. v.</i>	break.
*Wō, <i>adv.</i>	formerly.
*Wofela, <i>adj.</i>	seven.
*Wōita, <i>adj.</i>	six.
Wōla = ngōla, <i>v. n.</i>	weeping.
*Wōlō = wō, <i>intr. v.</i>	listen.
Wōlongo = ngōlongo, <i>adj.</i>	great.
Wōma = pōma, <i>n.</i> , wōmei.	back.
<i>prep.</i>	behind.
*Wōnga, <i>n. pl.</i> , wōngeisia.	relations.
Wōngo = ngōngo, <i>adj.</i>	big.
Wōpō = pōpō, <i>tr. v.</i>	carry on the back.
Wōte = pōte, <i>tr. v.</i>	turn, answer.
Wōva = ngōva, <i>adj.</i> , wōvango.	old.
*Wu, <i>pr.</i>	you.
*Wū, <i>pr.</i>	you not.
Wu = ngu, <i>tr. v.</i>	awake.
Wu = ngu, <i>n.</i> , wui.	head.
*Wua, <i>pr.</i>	you.
Wua = ngua, <i>intr. v.</i>	bear fruit.
Wua = ngua, <i>tr. v.</i> , or wa.	wash.
*Wuē, <i>pr.</i>	you.
Wulō = kulō, <i>adj.</i> , wulongo.	small.
Wulo = ngulo, <i>n.</i> , ngulé	fat, oil.
Wulo, <i>adj.</i> , gulongo	fat.
Wulu = ngulu, <i>n.</i> , wulī.	tree.
Wumbu = mbumbu, <i>tr. v.</i>	take up, carry.
Yā, <i>n.</i>	edge, surface.
Yā, <i>adv. & prep.</i>	on top.
*Ya, <i>intr. v.</i>	go.

*Yā, <i>v.</i>	to be not.
Yā, <i>adv.</i>	not.
Yaka = kaka, <i>n.</i> , yakeí.	side, direction.
*Yakpē, <i>adj.</i>	same.
Yale = ngale, <i>tr. v.</i>	break.
Yama = ngama, <i>n.</i> , yamé.	eye, face.
*Yama, <i>intr. v.</i>	return.
Yate = ngate, <i>tr. v.</i>	kindle.
*Ye, <i>v.</i>	be.
*Yē, <i>v.</i>	he says.
Ye = we, <i>prep.</i>	to.
*Ye, <i>pr.</i>	who? how?
Ye = nje, <i>intr. v.</i>	descend.
*Ye, <i>n.</i> , yei.	country.
Yeja = ngeja, <i>adj.</i>	right (not left).
Yeka = ngeka, <i>adv.</i>	almost.
Yekpe = kpekpe, <i>adj.</i> , yekpe- ngo.	good.
Yela = yira = ngera, <i>adj.</i>	one.
Yela = ngela, <i>tr. v.</i>	wipe.
*Yele, <i>v.</i>	be.
Yele = ngele, <i>intr. v.</i>	laugh.
Yele = ngele, <i>intr. v.</i>	scream.
Yenge = ngenge, <i>intr. v.</i>	work.
Yepe = ngepe, <i>intr. v.</i> ; <i>n.</i> , yepei.	talk.
*Yese, <i>adj.</i>	first.
*Yetahū, <i>n.</i>	own town, home.
Yeya = ngeya, <i>n.</i>	hand.
Talo ngi yeya.	it is (in) his hand = he has it.
Yeya = ngeya, <i>tr. v.</i>	buy.
Yeya = ngeya, <i>n.</i> , yeyéí.	rope.
Yī = nji, <i>intr. v.</i>	sleep.
<i>n.</i> , yī.	sleep.
Yī = nji, <i>n.</i>	mother
*Yia, <i>intr. v.</i>	speak.
<i>n.</i> , yiei.	talk, language.
Yili = ngili, <i>tr. v.</i>	cook.
Yili = ngili, <i>tr. v.</i>	tie.
Yira = yila, <i>adj.</i>	one.
*Yo, <i>pr.</i>	who.

XXI. ENGLISH-MENDE.

(The definite form is put in brackets.)

Able, he is = he can.	i gũ.
About.	see under Prepositions.
Above.	ma, mahũ.
Accept, agree.	kuru.
Accuse.	mayia ge.
Acquit.	temu.
Across.	wõma.
Action.	pẽhinda (pẽhindei).
Add.	mātõ.
Affair.	hinda, njia (hindei, njiei).
Afraid, he is.	i lũa.
After.	wõma.
Afternoon.	kpokovõli.
Afterwards.	na wõma.
Again.	gboma.
Against.	ma.
Ago.	wõ.
Agree, accept.	kuru.
Aim at, aim at it.	tõ; tõ ngi ma.
Alive.	vulungo.
All.	gbi, kpele.
Alone.	yakpe.
And.	ke, ta.
Animal.	hũa (hũei).
Another.	peka.
Answer, v.	duma.
Ant.	see under Insects.
Any.	gbi.
Appease.	li leli.
Arm.	tõkõ (lõkõi).
Arrange.	magbate.
Ask.	mõli, veli.
Assemble.	kõme.
At.	gama.
At once.	keyakpe.
Awake.	wu.
Axe.	konu (konĩ).

Baby.	ndōla (ndōlē).
Back; to carry on the	pōma (pōmei), wōma or wōma. pōpō, wōpo.
Backbite.	mayafa.
Backbiter.	ngafamo (ngafamoi).
Bad.	nyamu.
Bag.	baggi, sondubolo (sondubolé).
Bag (haversack).	gbafa (gbafé).
Bamboo, ordinary.	keni, semi.
palm from which piassava is made.	nduvu (nduvui).
Banana.	seli, sele.
Bank (of a river, etc.).	ngiye (ngiyei).
Barrel.	kōlō (kōlōi).
Basket.	tekpe.
Bathe.	mūa.
Be, <i>v.</i>	lo, le, mia, ya, ye, yele.
Bear (children).	le, ndo le.
Beard.	gbele.
Beat.	ndewe.
Become.	wēlē, wē.
Bed.	gbuko (gbukwé), ndama (la- mei).
Bee.	komi.
Before.	place—gulo, tugo, labu. time—peñ, ngova, ge, gba.
Begin.	tāto, toto.
Beginning.	tātōma (tātōmei).
Behaviour.	wehinda (wehindei).
Behind.	wōma.
Believe.	hou a tonya.
Belly.	kōhū (koihū or kohui).
Belonging to me.	nya wō le = it is my own.
Below.	mbū.
Bend.	kōtō.
Besides.	gboma, ji wōma.
Bet, <i>v.</i>	mawali hou.
Better, it is.	fisa.
Between.	lia.
Beyond.	wōma.
Big.	wā, ngongo.

Bird.	nwoni.
Birth.	lè.
Bite.	nyī.
Bitter.	ṅona.
Black.	teli, telingo.
Blame.	kāyē (kāyēl).
Blind.	mbōle, mbōlengo (mbōlengoi).
Blood.	nāma (nāmei).
Blunt.	ngāhango.
Board.	gbembele (gbembere).
Boat.	ndende.
Book.	kolo (golé).
Both.	venjo.
Bottle.	sani.
Bottom, the.	imbui.
Bow (for shooting).	ndikpa (ndikpé).
Box.	kaṇa (kaṇa).
Boy.	ndōpō (ndōpōi).
Branch.	mbēkē (mbēkē).
Break, a house.	wō.
a stick.	yale.
a needle.	yale.
Bridge.	kpawu (kpawī).
Bring, <i>i.e.</i> come with.	wa a . ., wala.
Broom.	kpangba (kpangbe).
Brother.	ndewe, nde.
Brush, <i>v.</i>	mayela.
Bud.	kpoku.
Build.	dō.
Burn.	mo.
Burst.	būli.
Bury.	kpowu.
Bush (the forest).	dogbo (dogboi).
Busy, I am.	gbe lo nya ma.
But (rather and).	ke.
Buy.	ngeya, yeya.
By.	a.
Calf (animal).	nika lō (nika lōi).
Call.	tōli, luli, ruri.
Can, <i>v.</i>	gū.

Carefully.	panda.
Carrier, <i>i. e.</i> labourer.	ngengemoi.
Carry (take up or away) on the back.	bumbu.
Cartridge.	wōpō, pōpō.
Cask.	kale.
Catch.	kōlō (kōli).
Cease.	hou.
Change.	ndondo, londo, gele (end').
	pote (turn).
	maluwe (transform).
Cheap, <i>i. e.</i> not dear.	bā ī gbani.
	nyandengo (fine).
Chief.	maha (mahei).
Child,	ndō, lō, (lōi).
able to walk.	jia lōi.
Children.	lengesia.
Choose.	mahou,umbu (take).
Circle.	kala (kalei), ka (kai).
Clay.	pōro (pore), pena (pene).
Clean, <i>v. & adj.</i>	kole, kolengo.
Clear the ground.	nduwe.
Clever, he is.	ngi nemáhū lengo.
Climb.	de.
Cloth.	kula (kule).
Cloud.	ngele (ngele).
Cold.	kolengo.
Collect.	kome, yando.
Comb, <i>n.</i>	kpegbe
Comb your hair, <i>v.</i>	bi wui hūgbia.
Come.	wa.
Companion.	mbā (mbai).
Complain.	mayia ge.
Condemn.	le.
Cook.	yili.
Cork (of a bottle).	sani lagbolui.
Corner,	kundo (kunde).
recess for a bed.	kundehū.
Cough.	tohe.
Count.	kpā.
Country.	ye (yei).
	yetahū (home town).

Cover.	mawele.
Crooked.	sokungo.
Cross, <i>v.</i>	tewe.
Cross-roads.	pele la bame, ganania.
Cry.	ngo, wɔ.
Cunning.	kāsɔ.
Cup.	mbola (mbole).
Cure.	bawɔ.
Cut.	tewe.
Cut your hair.	bi wui malete (or)
	bi wui wɔli.
Cutlass.	mbogbwa (mbogbwe), kpatɔ (kpatui).
Daily.	fɔli gbi, kugbima.
Damp.	ndelingo.
Dance.	dɔli.
Dancer.	dɔlemo (dɔlemoi).
Dark.	kpindi.
"Dash," <i>i. e.</i> a present.	mboya (mboyé).
Dawn, at.	ngelewɔ.
Day.	lɔ (loi), ku, fɔlɔ (fɔli).
Dead.	hango.
Death.	ha (hēi).
Debt.	kpa (kpei).
Decide.	tewe.
Deep.	susu, susungo.
Deer, <i>i. e.</i> antelope.	ndopa (ndopé).
Delay.	lembi.
Descend.	hite, ye.
Dew.	lugbu (lugbui).
Die.	ha.
Different.	gba.
Difficult.	kpakpaungo.
Dig.	mbɔ.
Dislike.	dɔlo.
Dismiss.	gbē.
Divide.	kɔle.
Do.	pēlē, pili, pē ; wēlē, wiri, wē.
Doorway.	pele la (pele lei).
Door itself,	nete,

Down, <i>i. e.</i> on the ground.	domé (<i>pr.</i> dormé).
Drag, draw.	nda.
Dream.	hengá.
Dress.	magbate.
Drink.	gbôle.
Drop.	gulá.
Drum.	sangba (sangbai).
Drunk (wine holds him).	ndô i ngi houa.
Dry, <i>v.</i>	bêli.
<i>adj.</i>	bêli, belingo.
Dry season.	ngôvô (ngôvô).
Dung.	kpô (kpô).
Dwarf.	tumbu (tumbui).
Each.	gbi.
Each other.	nyo nyo (nyo nyoi).
Ear.	wôli.
Early, morning.	ngenda tete.
Earth, <i>i. e.</i> all countries.	ndolo (ndole or ndoei).
soil.	pôro (pore).
East.	kô.
Eat, <i>tr.</i>	me.
<i>intr.</i>	mehe me.
Ebb, of the sea.	bêli.
Edge of a knife.	ya.
Egg.	ngalu (yalui), tē-yalui, tē-yai.
Empty.	haka, hakango.
End, <i>v.</i>	gele.
<i>n.</i>	ikelemei.
Enough, it is.	i gua.
it is not.	i guni.
Equal.	mahewu.
Evening (afternoon).	kpokovô.
Every.	gbi.
Examine (look into).	hūgebe.
Explain.	hūge.
Expose.	gbia fôfôihū.
Eye.	yama (yamei).
Face.	yama (yamei).
Fall	gulá.

Fame.	towo (tówé).
Family.	mbōnda (mbondé).
Far.	kuhango, hūguhango (<i>pr.</i> ngwango), mahūguhango (<i>pr.</i> ma'ngwango), kuhama. See under Salutations.
Farewell, to bid.	kpāle, kpā (kpāei).
Farm.	kpakpa.
Fasten.	gulongo.
Fat, <i>adj.</i>	ke (kei).
Father.	kaye (kayé).
Fault.	lua.
Fear.	gōma (gōme).
Feast.	njōmbō (njōmbōi).
Feather.	kāta (kāté).
Fence.	wūlo.
Few.	kpāle (kpāle), kpā (kpāe).
Field.	lapi.
Fight (wrestle).	kō (kōi).
(war).	fe, fenda, ndave, lave, lavenda.
Fill.	koko, kokoli.
Find, something new.	to (lit. see).
something looked for.	gboyō.
Finish.	gombu (gombui).
Fire,	pili (lit. throw).
a gun.	i halagei.
First, the	yese, peñ, gba.
<i>adv.</i>	nye (nyé).
Fish.	nyegbemoi.
Fisherman.	nye boma (bomé).
Fishing-net.	ndoli.
Fish-hook.	pōwa (pōwé).
Flower.	See under Insects.
Fly (insect).	gōwo, buwu.
<i>v.</i>	tō <i>with</i> wōma.
Follow.	mehe (mehei).
Food.	mamungo.
Foolish.	gōwo (gōwe).
Foot.	va.
For.	lēma.
Forget.	manu.
Forgive.	

From.	no word—see under Prepositions.
Fruit.	wua (wuei).
Full.	lavengo.
Gamble—with cowries. with cards.	kpoyo-go (goi). kolo-go (goi).
Garden.	kpāle (lit. farm). katéhū (lit. compound). ngoréla (ngorelei).
Gate.	ngando, yando.
Gather.	jə, sɔ.
Get, obtain.	nyapō (nyapōi).
Girl.	fe, go (for uses see Part I).
Give.	li, ya.
Go.	kani gbōle.
Gold.	yekpengo, nyandengo.
Good.	fuka.
Grind.	ndomē (ndomei).
Ground, <i>n</i> .	lakpa.
Grow, of plants only.	vale.
Hammock.	mbōma (mbōmé).
Hand.	lōkō (lōkōi).
Hang.	hele.
Happen.	wēlē, malē.
Hard.	kpakpaūngo.
Hasten, <i>tr. v.</i> <i>intr.</i>	mavula. pe kaká.
Hat.	bole.
Have, rendered by to be in the hand.	I have it, Ta lo nya yeya. I have nothing, Hani gbī nya yeya.
He.	ta, a, i.
Head.	ngu, wu (wui).
Heal.	bawō.
Hear.	meni, me.
Heart.	li.
Heat, <i>v.</i>	gbandi.
Heavy.	miningo.
Help.	gbo ; gbo nya ma, help me.

Here.	be.
Hide.	lɔwu.
High.	kuhango.
Hill.	ngiyē (ngiyēi).
Hit against.	hɔ.
Hold.	hou.
Hole.	ndowa (ndowe).
Home.	yē (yei).
Honey.	komi (bee), komi yei (bees' water).
Hook.	ndɔli.
Hoop for climbing trees.	mbalu (mbalī).
Horn.	ndɔwɔ (lɔwɔi).
Hot.	gbandi, gbandingo.
House.	pe, pele, wele.
How.	ye (comes second in sentence). See under Adverbs.
Hunger.	ndɔle (ndolé).
Hunt.	kpe.
Hurry, <i>tr.</i>	mavula.
<i>intr.</i>	pe kaka.
Husband.	hini.
Hut.	kpueila (kpueilé).
If.	ina.
Immediately.	keyakpe.
In.	hū.
Insect.	fūhani, <i>usually plural</i> fūhanisia.
Inside.	hū, gohū.
Instead.	jongo.
Intended, I.	ngi yeto.
Into.	hū.
Iron.	kɔlu (kɔli).
Jealous.	tɔlɔ.
Join.	ndālo.
Journey.	jia (jie).
Joy.	kɔhūne.
Judge, <i>n.</i>	seli.
<i>v.</i>	tewe.

Jump.	winde, pinde.
Keep.	hou.
Kernel.	kale (kalé).
Key.	jiwi.
Kill.	pa, wa.
Kindred.	wonga (wongé).
Knife.	mbowa (mbowé).
Knock against.	hō.
Knot.	kpūlo (kpuli).
Know.	kō, gō.
Labourer.	ngengemo (ngengemoi).
Lame.	kpōrongo.
Language.	yia (yiei).
Large.	wa, ngolongo, ngongo.
Last, the.	ikelemage.
Late, come.	lembi.
Lately.	sange, ge.
Laugh.	yele.
Lay.	nda, la.
Lazy.	hawango.
Leaf.	ndā (ndāi).
Leak, v.	mbo.
Lean, v.	digbī.
Learn.	gā.
Leave,	kpēlē, kpē.
behind.	lō.
Left hand, the.	kowo lōkōi.
Leg.	gowo (gowé).
Let down, <i>tr. v.</i>	hité.
Lie, tell a.	ndé gora.
down.	la.
Lift.	de.
Light, <i>n.</i>	hemu (hemui).
not heavy.	ī minini.
Like—	kea . . . na.
like this.	kea ji na.
<i>tr. v.</i>	longo, followed by “a” and the object.
Likeness.	kpiaye (kpiayei).

Line marked out.	kpambi.
Listen to.	meni.
Little.	kulo, wulongo, mumu.
Living.	vlungo.
Living person.	nū vu.
Load, <i>n.</i>	haka (hakei).
a gun.	joso.
Lock.	kpolu (kpoli).
Log.	kowe (kowé).
Long.	kuha, kuhango.
Look.	kpele, gbe.
for, <i>i. e.</i> search.	kokoli.
Looking-glass.	meme.
Loose, <i>v.</i>	fūlō.
Lose.	ndqhū.
Lower, <i>tr. v.</i>	hité, maye.
part.	imbui.
Mad.	gbuwa.
Make a thing.	gbate.
<i>i. e.</i> do.	we.
Man.	hīndō (hīndōi).
Many.	gboto, gbotongo.
Mark, <i>v.</i>	nyegi.
Marry.	nyaha jo (<i>or</i> jolo).
Master.	ke (kei).
Mat.	yala (yale).
Measure, <i>v.</i>	hūma.
Meat,	hūa (hūei).
including fish.	ndahani (ndahani).
Meet.	male.
Mend.	gbate.
Mende.	Mende.
Mendeman.	Mendemo (Mendemoi).
language.	Mende yia (yiei).
Message.	ngō (ngōi).
Middle.	lia (liei).
Mix.	hupu.
Money.	navō (navōi).
Month.	{ ngalu, ngau (ngalui, yalui).
Moon.	

Morning.	ngenda.
Mortar for pounding.	kõnda (kõnde).
Mother.	njê (yi).
Mouth.	la (lei).
Much.	gboto, gbotongo.
Mud.	pawa (pawé).
Music.	mbaka (mbaké).
Must.	= shall (future tense).
Nail, <i>n.</i>	lõndema (lõndeme).
<i>v.</i>	kpākpa.
of the finger or toe.	yengalu (yengalui).
Name.	bije (bije), la (lei).
Near.	gbela.
Nearly.	yeka.
Necessary, to be.	māni.
Needle.	miji.
Nest.	nwoni-ta (nwoni-tei).
Net.	mboma (mbome).
New.	nīna, nīnango.
Nice.	nyande, nyandengo.
Night.	kpindi.
No.	erer, saō (emphatic).
Noise.	sore (soré).
None.	gbī.
Not.	See chapter on Negative.
Nothing.	hani gbī.
Now.	sange.
Oar.	lala (lalei).
Obey.	wō meni.
Obtain.	jō.
Of.	va.
Often.	pepe.
Oil.	ngulo (nguli).
Old.	ngova, wovango.
On.	ma, mahū.
On account of.	va.
Only.	yakpe, leke, yeke.
Open.	ndawo, lawo.
Order, a direction.	layia (layiei).
Other.	peka (pekei), weka (wekei).

Out.	No word. See Prepositions.
Out-house (room).	kongu (kongui).
Outside, <i>i. e.</i> in the open.	ngitiya.
Over, <i>i. e.</i> upon.	ma.
<i>i. e.</i> beyond.	wõma.
Overtake.	male.
Own.	wo, nda.
my own.	nya wo, nya nda.
Pad for the head when carrying a load.	fukõ (fukõì).
Paddle, <i>n.</i>	guli.
<i>v.</i>	nje guli.
Pain, <i>n.</i> & <i>v.</i>	gbale.
Palm.	See under Plants.
Palm oil.	ngulo gbou (ngulo gboui).
Palm wine.	tõkpo lq (tõkpo lqi).
Paper.	kolo (kole).
Pardon, ask.	demu.
Part.	kaka.
Pass.	tewe.
Path.	pele (peli).
Pay, <i>n.</i> & <i>v.</i>	pawa.
People.	nunga.
Perhaps.	tenga.
Person.	numu (numui).
Pick-up.	bumbu.
Pinch.	fõnì.
Pity.	manu.
Place.	hinda (hindé).
Plant, <i>v.</i>	hì.
Play, <i>n.</i> & <i>v.</i>	lõli.
Please, to.	kõne.
Pluck, a bird.	magbia.
a flower, fruit.	gole, go'e, gbenda.
Point to.	tõ.
Point to it.	tõ ngi ma.
Poison.	pā-hale (pā-halé).
Pond, pool.	põpa (põpé).
Possess, <i>v.</i>	yeya, <i>n.</i>
he possesses it, <i>i. e.</i> it is in his hand.	ta lo ngi yeya.

Pot.	fe (feí).
Pound, <i>v.</i>	kpakpa.
Pour.	pu, wu.
Powder.	dehe.
Powerful.	gbayango.
Pray.	he.
Praise.	lato.
Prepare.	hūgbate.
Present, <i>n.</i>	mboya (mboyé).
<i>adv. i. e. here.</i>	be.
Price.	jongo (jongoi).
Properly.	panda. Very common word.
Public, in.	fōfō hū.
Pull,	ndā, lā.
out.	kpia.
Purpose on.	a kege.
Pursue.	kpē.
Push.	tukpe.
Put.	pu, wu.
Quick.	káká.
Quietly.	lome-lome.
Rag.	kula gutu (kula gutī).
Rain.	nja, njei.
Rainy season.	hama (hamé).
Raise.	te.
Raw.	ngundu, wundungo.
Reach.	hité.
Ready.	vala.
Remain, <i>i. e. sit down.</i>	hei.
Remainder.	mōnu (mōnī).
Remember.	gili.
Repair.	gbate.
Reply.	pōte, wōte.
Rest, <i>v.</i>	ndevu, levu.
Return, <i>v.</i>	yāma.
Rice.	mba (mbeí).
Rich.	gbatengo.
Right hand.	yeja lōkōi
Right, <i>adj.</i>	lemungo.

Seed.	kale (kalé).
Seek.	kəkoli.
Sell.	majia.
Send.	dewe, lō.
Sense.	nemáhū.
Separate.	gole.
Servant.	bəilōpō (bəilōpōi).
Set, <i>v.</i>	hei.
Settle a dispute.	tewe.
Sew.	hō.
Shake.	jesia, jeji.
Shallow.	tetele.
Sharp.	yādingo.
Shell, of an oyster, husk, empty snake skin, etc.	gā (gei).
Shirt.	ndōma (lōmé).
Shoot.	pili.
and hit, <i>i. e.</i> pierce.	mbō.
Short.	kutu, kutungo.
Shout, <i>n.</i>	sole, sore.
<i>v.</i>	sore we.
Show.	ke.
Show him.	ke a ngie.
Shut, <i>v.</i>	lagbou.
<i>adj.</i>	lagboungo.
Sick, to be.	higbe.
<i>adj.</i>	higbengo.
Side.	kāka (kākei), yāka, gāka.
Sing.	ngulē, wulē.
Sit.	hei.
Skin.	kolo (kolé).
Sky.	ngelē (ngélé).
Sleep.	yī.
Slowly.	lélē.
Small.	kulo, kulongo.
Smell.	ku (kūi).
sweet.	ku ne.
bad.	ku nyamu.
<i>v.</i>	kui meni.
Smoke.	ndūli, lūli.
Sneeze.	diso.

So, thus.	ni, hi.
Soap.	mbawa (mbawé), hega (hegé).
Some.	lenga.
Song.	ngulē, wulē.
Soon, <i>i. e.</i> quickly.	káká.
Sow.	hi.
Speak.	nde, yia le.
Spend, money.	majia.
the day.	luva.
Spill.	pu, faya.
Spirit.	ngafa (ngafé), yafa.
Split, <i>v.</i>	mbela.
<i>adj.</i>	mbelango.
Spread.	fōmbō.
Sprout, <i>v.</i>	kpoku.
Squeeze.	fonya.
Stand.	tō.
Star.	dumbeka (dumbeké).
Start.	hije.
Steal.	huma.
from.	yahuma.
Steer.	gbī hou.
Stick, <i>n.</i>	nguru (nguri).
walking-.	tikpo (tikpoi).
Still, <i>adv.</i>	kpe.
Sting.	mbō.
Stone.	kotu (kotī).
Stop.	kpele, kpe.
end.	gele.
Story.	dōme (domé).
Straight.	pōna, pōnango.
Straighten.	pōna.
Stranger.	hōta (hoté).
Strength.	kpaya (kpayé).
Stretch.	fōmbō.
String.	ngeya (yeyei).
Strip, undress.	magbia.
leaves.	mapōnje, magōmbo.
Strong.	gbayango.
Stupid.	mamu, mamungo.
Sugar.	sugar.

Summit.	ngumba.
Sun.	fōlō, (fōlī).
Surface.	ngā, yā.
Surpass.	tewe.
Surround.	bimbi.
Swallow, <i>v.</i>	gbolē.
Sweep.	ngela, mayela.
Sweet.	ne, neingo.
Swell, <i>v.</i>	fe.
Swim.	lapi.
Swing round.	bimbi.
Take.	bumbu.
Talk.	njepe, yepe, yia le.
Tall.	gbiahungo.
Taste.	kq, gq.
Teach.	kā, gā.
Tear, <i>v.</i>	mbela.
Tell.	nde.
Thank, <i>v.</i>	segbia.
Thank you.	bise.
That.	na.
There.	na, mia, miando.
Thick.	kpotu, kpotungo.
Thin.	teve, tevengo.
Thing.	hani, bq (bqi).
Think.	gili, tōye.
Thirsty, my throat is dry.	nya bōlohūi bengo.
This.	ji.
Thorn.	ngari.
Throw.	pili, wili.
Thrust in.	ngua, wua, joso.
Thus.	ni.
Tickle.	tōne, dote.
Tightly.	panda (properly), getete.
Time.	kpēlē (kpēlē), kpē.
Tire.	gbowu.
Tired.	gbahā, gahū hango.
Are you tired?	bi gbahā?
To.	See Prepositions.
To-day.	ha.

To-morrow.	sina.
Too.	tunu.
Top, the.	imahui, ngumba.
Touch.	jā.
Toward.	gama, tenga.
Town.	tā (tei).
Trap.	mani.
Travel.	jia.
Tree.	ngulu (ngulí), nguru (ngurí).
Trousers.	bere (beré).
Truth.	tonya.
Try.	kō, kolo.
Turn.	pōte, wōte.
Twins.	felanga.
Twist.	kpini.
Umbrella.	Tebele, nja-gbuwa (nja- gbuwé).
Under.	mbu.
Understand.	meni, hūgo.
Undress.	magbia.
Unexpectedly, to meet.	kolama.
Unfold.	fōmbō.
Unlike.	gbā.
Unlucky, to be.	ndovo.
Unripe.	kpōle, kpōlengo.
Untie.	fulō.
Up.	ma.
Upon.	ma, mahū.
Uproot.	pugbia.
Useless.	gbamafu.
Valley.	ngiye gombu (ngiye gombui).
Valuable.	bā gbango.
Very.	kā.
Village.	fula (fulé).
Visit, v.	va.
Voice.	ngō (ngōi), wō (wōi).
Vomit.	bali.
Wait.	mawulu.

Wake.	wu.
Walk.	jia.
Wall.	kaka or kake (kakef).
Want, <i>v.</i>	longo a.
War.	ko (koi).
Warm, <i>v.</i>	kpandi.
<i>adj.</i>	kpandingo.
Warn.	lahf.
Wash, clothes, plates.	wua, wa.
<i>i. e.</i> bathe.	mua.
Watch, <i>v.</i>	mānē, mahūgba.
Water.	nja (njeŋ).
Way.	pele (peŋ).
Wear clothes.	yili.
Weed, <i>v.</i> , <i>i. e.</i> pull up weeds.	kpiti gbia.
Weep.	wolo.
Welcome, <i>v.</i>	va.
Well, water-hole.	nja lowa (nja lowé).
Well, <i>adv.</i>	panda.
West.	kpundohū.
Wet.	deli, delingo.
What ?	gbe ?
When ?	See Adverbs.
Where ?	mi ? mindo ?
Which ?	igbé ?
Whip.	fōma (fōmé).
White.	kōlē, kolengo, gogole.
White man.	pumo (pumoi).
<i>man's language.</i>	pu yia (pu yiei).
Who ?	ye ? yo ?
Whole, all.	gbi, kpere.
Why ?	gbeva ?
Wicked.	nyamu.
Wife.	nyaha (nyahei).
Win, in a game, <i>i. e.</i> kill.	pā.
<i>take the money.</i>	hou.
Wind.	fefe (fefé).
Window.	ndaome.
Wine.	ndo, lo (loi).
Wing.	kpaki.
Wipe (plates).	hūyela.

Wise, he is.	ngi nemáhũ lengo.
Witch.	hona (hóné).
With.	a.
Within.	hũ, gohũ, bu.
Without.	See Prepositions.
Woman, wife.	nyaha (nyahei).
unmarried girl.	nyapō (nyapōi).
Wood.	kowu (kōwī).
Word, speech.	njia (njiei), yia (yiei).
direction, order.	layia (layiei).
voice.	ngō (ngōi).
Work, <i>n.</i>	ngenge (ngengé), yenge.
<i>v.</i>	ngenge <i>and</i> ngenge wili.
Workman.	ngengemo (ngengemoi).
<i>pl. (indef.).</i>	gengebra.
World.	ngelebu, ndole gbi.
Worm.	buli.
Wrap up.	bimbi.
Wrestle.	lapi.
Write.	nyegi.
Wrong, to be.	lele.
Yard, enclosure.	katéhũ.
Year.	fō (fōi).
Yes.	ī, ē.
Yesterday.	gbenge, bengeme, gbĩ.
Yonder.	miando, mia.
Young man.	ndakpalō (ndakpalōi).
Young of an animal.	. . . lōi.

PART IV

STORIES

READING MATERIALS

I.

The Spider and his Hungry Children.

Kasiloi i ndenga le.	The spider bore children.
Ndole gbo.	They were very hungry.
I hiye lime go'ime dogboi hũ.	He arose to go and gather food in the bush.
I li, i male.	He goes, he meets it.
Sele gboungo.	It was a ripe banana.
Fomamoi i hei lo sele gama.	A man with a whip sat at the banana.
Kasiloi i jā sele.	The spider touched the banana.
Fome i gbia.	The whip came out.
I ngi vogba.	It beat him.
Kena i ngi vogba	When it beat him
Kasiloi gbwenda.	The spider snatched (the fruit).
I yala a pime ngi lenga we.	He ran off with it to his children. (lit. He took it with running).
Ti me a kpindi na.	They ate that night.
Ngewonga i ngi nyahei gbe.	At daylight he drove away his wife.
Ngi nyahei i ya nye gbeme njei hũ.	His wife went to catch fish in the water.
Ye, kea bi nya gbe gē bi go.	She said, If you drive me away I will not give you (some).
Ye, nga nye me lo.	He said, I will eat fish.
Ye, nya be gē bi go.	She said, I certainly will not give you (any).
Ke i ya.	And she went.
I ngi mayia ge a ngi kei.	She complained to her father.
Ye, nga nyahei gbia lo bi yeya.	He said, I will take away your wife.

Incomplete.

II.

The Fate of the Man who abandoned his Wife and Child.

Tamoi i ya wọ.	A person went once upon a time.
I nyahei jo.	He took a wife.
I koi bumbu.	She conceived.
I ngi nyahei gbe.	He drove away his wife.
I li dogboi hū.	She went to the bush.
I nyahei lõ.	He left his wife.
I ndõì de dogboi hū.	She bore a child in the bush.
Ti fere gbi	Both of them.
Ta ngi loi i jia.	She and her son they walk about.
Mehei gbī na ta me.	No food there for them to eat.
Ngi njei a li,	His mother goes,
A mboli gbia dogboi hū.	She pulls up a yam in the bush.
I lõi na bawoni.	She preserved her child.
Ngi loi a lakpa.	Her child grows up.
Ngewo i wa.	God comes.
I gbatenga dogboi hū.	He was rich in the bush.
I ti male dogboi hū.	He met them in the bush.
Ngewo ye,	God said,
Wa yo wu mbe?	Who are you that are here?
Ye, ma nya njei.	(He answered) I and my mother.
Ngewo i ho navoi ma.	God took money.
I fe tiye.	He gave it them.
Ngewo i li dogboi hū.	And God went away into the bush.
Nyahei ngi lõi i gbate dogboi hū.	The woman's son grew rich in the bush.
I gbia dogboi hū;	He came out of the bush;
A hite pē wai ma.	He reaches the high road.
Ke ta ngi kei ti gome.	And he and his father they met.
Ye, kia wọ bi nya njei gbeni,	He said, Since you formerly drove away my mother,

Nga bi wā lo.	I will kill you.
Ye, kia na ma bie mu longa,	He said, Since now you and I
	see each other,
Nya be, gi bi houma,	I also, I will catch you,
Gi bi wā.	I will kill you.
Ta wa ye,	Himself he said,
Bā nya hō.	Do not seize me.
I ya i ngili ;	He went to tie him ;
I ngi ho ;	He caught him ;
I ngili ;	He bound him ;
I mbowei bumbu ;	He took a knife ;
I nda 'gi bōle la ;	He drew it across his throat ;
I tē ;	He cut ;
I ha—ngi kei.	He died—his father (did).
Kele mia.	It is the end.

III.

The Fate of the Man who cleared the Bush when told not to do so.

Tamo yira i ya dogboi hū nduweme.	A certain person went into the bush to clear (a piece of ground).
Hāwai ye, bā nduwe. (Hāwai or Haniwai is a materialised spirit in- habiting the forest.	The devil said, Do not clear.
Ye, nga duwe lo. Bi nduwenga lo Bē mbei me.	He said, I shall clear. (The devil said) If you clear You will not eat the food (lit. rice).
Ke ngelewo Ke i mbogbwei bumbua. Hawai ye ngima, Bā nduwe. Ye, nga nduwe lo. Ye, bi nduwinga lo Ye mbe gbī na bi me.	And at daylight He took a cutlass. The devil said to him, Do not clear. He said, I shall clear. (The devil) said, If you clear There will be no rice there for you to eat.
Ke i ya dogboi hū ndu'iva.	And he went into the bush to clear.
Ke i nduwia. Ke i gombui ; Ke i mbumbua ; Ke i ye kpalehū ; Ke i gombui dōa kpalema. Ke i kpalei moa. Ke i kali bumbua. Ke i ya, Ke i mbei wuli,	And he cleared. And he took fire ; And he went to the farm ; And he put fire to the farm. And he burnt the farm. And he took a hoe. And he went, And he took rice (lit. draw as water),

Ke i mbei bumbua,	And he carried the rice,
Ke i ya kpalehũ.	And he went to the farm
Ke i ndea ngi nyahei ma,	And he said to his wife,
Ke ngi lõi,	And (to) her son,
Ye, wa be,	He said, Come here,
Mu mbei bo.	Let us plant the rice.
Ke ti punga ndoli ma,	And they put it in the ground,
Ke ti ya pe bu.	And they went home.
Ke ti yinga.	And they slept.
Ngēwa ti ya gbueila.	At dawn they went to their farm- hut.
Ye ti mbei bonga.	He said they were to plant the rice.
Ye, kea ti mbei boa.	He said, When they had planted the rice they could go away.
Ke mbei gbia.	And the ears of rice appeared.
Ke ti ya kpaleima	And they went to the farm
Ti mbei lõ.	To cut the rice.
Ti nganga,	They threshed it,
Ke ti punga hambui ma,	And they put it on the drying- frame,
Ke i benga.	And it dried.
Ke ti bumbúa,	And they took it,
Ti pu kōnde hũ.	They put it in the mortar.
Ye, kea ti pui kōnde hũ ti hija.	He said, When they put it in the mortar, they were to beat it.
Ke ti gbia kōnde hũ,	And they took it out of the mortar,
Ke ti punga fe hũ.	And they put it in the pot.
Ke ti ngīnga,	And they cooked it,
Ke ti gbia hũ,	And they took it out,
Ke ti menga.	And they ate it.
Ke ti jango,	And they three,
Ke ti mbei menga,	They ate the rice,
Ke ti ha.	And they died.
Ke nu wāi i ndea,	And the big man said,
Ye, ji wọ gi ndea.	Saying, I told you before.
Nge, ba dogboi luwi ba ha lo.	I said, do not clear the bush (or) you will die.
Ye, ta ji bi hanga.	He said, Therefore you have died.

Ye, nū ji mbe indea bima,	He said, This person here told you,
Ye bā ji we;	Saying, Do not do this ;
Bi penga lo,	If you do it,
Ba ha lo fe.	You will surely die.
Nū wai i ye bā ji pe, bā pe.	If a big person says do not do this, do not do it.
Igboyoai.	It is finished.
Mu kelema mia lo.	Ditto.

IV.

The Devil who took a Human Wife.

Haiwāi i ya komé tei hū.

Ke nyahei, i longa a ngie.

Ye nga bia jolo.

Ke i nyahei wumbu,

Ke ti ya peli hū,

Ke ngi lōi.

Ke ti ya dogboi hū.

Ke ti ya tei hū.

Haiwai a numu me.

Nyahei na ke ngi lōi ti ya
dogboi hū.

Haiwai ye, ngē bi me.

Ye, nga bi jolo lo.

A ngi bumbu i li pele bu.

Ngelewo Haiwai ilipelima.

I nunga lo,

I ti ho,

I ya a tie pele bu,

Ngī nyahei ē numui me.

I li dogboi hū.

I li, i hūei hou.

I wala ngi nyahei we.

Ngī nde wuli i hiya.

I nde ngi ndei ma,

Mu li.

Ke ti hijenga,

Ke ti ya.

The bush-devil went to a meeting
in the town.

And the woman, he liked her.

He said, I will marry you.

And he took the woman,

And they went into the road,

And her child (also).

And they went into the bush.

And they went into the town.

The devil eats man.

That woman and her child went
into the bush.

The devil said, I will not eat you.

He said, I will marry you.

He takes her, he goes into the
house.

At daylight the devil goes into
the road.

He sees (some) people,

He catches them,

He took them home,

His wife would not eat man.

He went into the bush.

He goes, he catches an animal.

He brings it to his wife.

Her little brother got up.

He said to his sister,

Let us go.

And they got up,

And they went.

Haiwai i ngi nde wuli honga.	The devil caught her little brother.
Ye, bi li bi wala bi ndewe.	He said, Go and fetch your sister.
I hiya, i li.	He got up, he went.
I ngi ndewe male.	He met his sister.
I nde ngi ma, ye,	He said to him, saying,
Hiye mu li.	Get up, let us go.
Ke Haiwai i nde ngi mbi- lema, ye,	And the devil said to his brother- in-law, saying,
Bē li a nya nyahei gbindi.	You must not go with my wife to-night.
Ke ngelewa, ke ngi ndei ke i mbumbúa,	And at daybreak her brother took her,
Ke ti hitia peli hū.	And they reached the road.
Ke ti ya,	And they went,
Ke ti njei malenga,	And they came to a river (water),
Njei ngolongo,	A large (piece of) water,
Ke ti gele njei ma.	And they stopped at the water.
Ke Haiwai i hiya.	And the devil got up.
I tōnga ti ma péli hū,	He followed them in the road,
Ke i ti malenga,	And he overtook them,
Ke i ya peli hū,	And he came into the road,
Ke i ndea tima, ye,	And he said to them, saying,
Wē li.	You must not go.
Wa, a mu yama.	Come, let us return.
Ta wa ye, bi nyaha joro wō,	Moreover he said, If you have married a wife,
Ye, ē gua ti wele.	He said she cannot return home.
Ye na ngi nyaha gōlini wō.	He said, Now I have married a wife.
Ye, ē gua ti wele	He said, She must not return unto her country
Yeka njei i beli.	Until the water dries up.
Ye ke njei i gule mu gulo,	But (the other) said, May the water dry up in front of us,
Mu li ma nya ndewe,	So that I and my sister may go on,
Ye mu gbi mu hite mu yei ma.	He said, and that we may all reach our country.

Ye gbe gombui i gula mu
lua hũ.

Ke gombui i gula ti lua hũ.

Ke Haiwai i wotia i yama
ngi weletahũ.

Ke i yama,

Ke i ndea ngi lői ma, ye,

Nunga wo ngi ti houni,

Ye ti ya ti wetahũ, ke nya
ndopoi.

Ke i ndea ngi kei ma,

Ye, nga lilo.

Ye, ngi wa be nyaheina,
ke bi lenga lo.

Ke i ya i hite tei hũ.

Ke i ndea nyapui ma,

Ye, nga wa ngi nde bima,

Ye, mu yama.

Ke i ndea ngima, ye,

Ngẽ wama.

Ye, gbele?

Ke Haiwai i wa,

Ti ngi hounga,

Ke ti bumbu.

Ti ya peli hũ,

Ke ti yombui ngatea,

Ke ti Haiwai hounga,

Ke ti ngi ngilinga,

Ke ti bumbu,

Ke ti pilia ngombui ya,

Ke i hanga.

He said, Let fire fall between us.

And fire fell between them.

And the devil turned and re-
turned to his own (lit. home)
town.

And he returned,

And he said to his son, saying,

The people I caught the other
day,

He said, they have gone back to
their country with my boy.

And he said to his father,

He said I will go.

He said, I bring the woman here,
and your children.

And he went, he arrived at the
town.

And he said to the girl,

He said, I come to tell you,

He said (that) we (must) return.

And she said to him, saying,

I shall not come.

He said, What is the matter?

And the devil came,

(and) they caught him,

And they took him.

They went into the road,

And they lit a fire,

And they seized the devil,

And they bound him,

And they took him,

And they threw him on the fire,

And he died.

End.

V.

The Twins and their Brother.

Tamoi mia wɔ,	Once upon a time there was a man,
I hiye i nyahei sɔlo.	He arose, he married a woman.
I ndɔi le fere.	She bore two children.
Felanga atie.	They were twins.
Ti lakpa.	They grew up.
Ke ti nde wulɔi fela angie.	And their little brother was their senior.
I li kɔlo.	He went up country.
Ti yei a mbe yili ;	Their mother cooks rice ;
I kpia hũ ;	She takes it out ;
I pu peleti hũ.	She puts it into a plate.
Ti wa mbei mema ;	They come to eat rice ;
Ti mbei me ;	They eat rice ;
Ti peleti ngulo.	They break the plate.
I nde ti ma, ye,	She said to them, saying,
Gbele ?	What is the matter ?
Ye, nga mbei yili we,	That I cook the rice,
Ke wa peleti wulo.	And you break the plate.
Ye, wu ndewe i ya wɔ kolo.	She said, Your brother has gone up country.
Ye, we li na,	She said, Suppose you go there,
Ye, wa wa ngi.	And you bring him.
Ta va ye mu lima na.	Accordingly he said, Let us go there.
Ye mu wa angie.	He said, Let us bring him.
Toli i lɔi ngitiya.	A kola tree stood outside.
I veli ngi ma ;	He said good-bye to her ;
Ye, mu lima lo.	¹ He said, We are going.
Ye, tɔli gi nda be.	He said, The kola I planted here.

¹ Apparently one of the twins speaks for the two.

Ye, i gbenda i gula ndome,	He said, When it ripens and falls to the ground,
Ye ke mua wama.	He said, we will come back.
Ke ti ya ti ndewe woma	And they went after their brother
Ke ti wala ti nje we.	To bring him to their mother.

Incomplete.

NOTE.—Twins do not count. Their younger brother is reckoned their senior. The child born after twins is called “fela.”

VI.

The Boy who fell into a Hole.

Tamoi mia wə.	There was once a man.
I hiye i nyahei sɔlo.	He got up, he married a wife.
I ndoi le gbotō.	She bore many children.
Ngi lenga ti lakpa.	Her children grew up.
Moremō a ti lenga.	Some of them were Mori ¹ men.
Ti li dogboi hū.	They went into the bush.
Ti ndowe male foni hū.	They met a hole in the grass country.
Ti ndewe ti wili doweī hū.	They threw their brother into the hole.
Ti wama tei hū,	When they came into the town,
Ti kei i ti moli, ye,	Their father asked them, saying,
Wu ndewe ta mindo?	Where is your brother?
Te, i wa.	They said, He is coming.
Te, mū ngi loni.	They said, We have not seen him.
Ke ti kei i velia tima, ye,	And their father sent them off, saying,
A li, nya ndiamoi gama kolo.	Go to my friend up country.
Ti hiya, ti ya.	They got up and went.
Ngī ndiamoi i hiya kolo.	His friend started from up country.
Ta wama ngi ndiamoi gama.	He was coming to his friend.
I gbīa foni hū,	He came out of the grass country,
Ye, nja gboli māi lo nyama.	He said, I want water to drink.
I ndea ngi lengá ma, ye,	He said to his children, saying,
A li, wu nje wulī wala mbe.	Go and bring a little water to me.

¹ Mori, corruption of Moor, means magician, or Arabic charm writer, etc.

Ke ngi lenga ke ti ya nja lowei me (= ma), Ke ti nje ndowe hũ,	And his children went to a water hole, And they descended into the water hole,
Ke ti nde wulĩ malia na dowei hũ.	And they found their small brother there in the hole.
Ke ti geyéi ke ti ngilia fe ngi bolui ma, Ke ti ndewe i fei hongá,	And they tied a rope to the neck of a pot, And their brother caught the pot,
Ke i vembia la. I hoa,	And he caught hold of it. He held it,
Ke ti tenga ngiyema. Ke ti yama, Ke ti denga ti kei ma, te,	And they raised him to the edge. And they returned, And they told their father, say- ing,
Mu ndewe ji wə i wili dowé hũ.	This is our brother who threw himself into the hole.
Te, mu gbia ndowé hũ.	They said, We have pulled him out of the hole.
Ke ti kei ngi yamai abwale. È nũ lo. Ke ti hale ti gbia angie.	And their father's eyes hurt. He saw no body. And they found medicine for him.
Ti sia ngi yama, Ke i bawonga. Ke ngi kei nyahei jolongá.	They rubbed it on his eyes, And he was cured. And his father took his wife again.
Ke ngi kei i ngi hounga. E li.	And his father caught him. He goes.
Ngombui i ngate. I nde nunga ma, ye, A wa mu nya loi hou, Mu lila.	He lit a fire. He said to the people, saying, Come let us catch my child, Let us take him.
Mu pili ngombui hũ. Ke ngi yei i ndenga ngi kei ma, ye, Bi nya lői hoa, Ye bi panga, Ye nya be, ye, ngi hama. Ke i ya a pime.	Let us throw him in the fire. And his mother said to his father, saying, You have caught my child, She said, if you kill him, She said, I too shall die. And she ran off.

I njei malenga.

I wili njei hũ.

I ha.

Ke ngi kei ke ta be i
hiyenga.

Ye nya be gi lima.

Ye, ngi li gi lô njei hũ.

I gboyoa.

She came to the water.

She threw herself into the water.

She died.

And his father he too arose.

He said, I too am going.

He said, I am going to put an
end to myself in the water.

It is finished.

VII.

The Boy stolen by a Devil.

Nyapui i hiye.
 I hini joro.
 Ti ndōi de.
 Hindōi hijia ngelewo,
 Ti li kpāleī ma.
 I ndōi la,
 I hiye i li ngurī gbua
 (gbia) me.
 Haiwai i wa,
 I ndopui mbumbu,
 I lila ngi wetahū.
 Ngi yei i wa gbwela ;
 I ndōi loni ;
 I wolo.
 I hiye, i li tei hū.

I nde ngi hini ma, ye,
 Ngī ndōi loni.
 Ngi hini i hiye,
 I wa gbwe la.
 Ī kok'oi ;
 Ī tōni.
 Ti yama tei hū.
 Hawai a li dogboi hū ;
 A mehei bumbu,
 A wala ndōi we a me.
 I lakpa.
 Hawāi i li.
 (Hawāi gbatengo.)
 I hiye.
 Ndōpōi i hiye i li.

A woman got up.
 She married a husband.
 They bore children.
 The man rose early,
 They went to the farm.
 She laid down her child,
 She got up, she went to pull up
 sticks.
 A devil came,
 He took the child,
 He took it home.
 Its mother came to the hut ;
 She did not see the child ;
 She cries.
 She got up, she went into the
 town.
 She said to her husband, saying,
 I do not see the child.
 Her husband got up,
 He came to the hut.
 He looked for it ;
 He did not see it.
 They returned into the town.
 The devil goes into the bush ;
 He takes food,
 He brings it to the child to eat.
 It grew up.
 The devil goes.
 (The devil was rich.)
 He gets up.
 The boy gets up, he goes.

Hawai i li pebu.
 Ndopoi i kulé bumbu.
 I nji bumbu.
 I hiye, i li ngi kei gama.
 Ta ngi kei ti lo.
 I nde ngi ma, ye,
 Hewa lo wo i ya ange
 dogboi hū.
 I nde ngi kei ma, ye,
 Mu li Hewai ngi wetei hū,

Mu navoi bumbu.
 Ke ti ya sawa Hewai we
 ta wāi hū.
 Ti li ti jango,
 Ti navoi bumbu.
 Ke Hawai i lõ tima.
 I li.
 Ti gbua pelagbame,
 Ti hei na.
 Ke ndõpõ i ndea ngi kei
 ma, ye,
 Hewai ta wama.
 Ke Hewai i wa ;
 Ke i ndea ndopoi ma, ye,
 Gbwele, gbe nya navoi bi
 bumbu?
 Ye, Bē lila.

Ke ndopoi i hiya.
 I nde ngi kei ma, ye,
 A li.
 Ye, ma Hewai mu lõ,
 Ke ngi kei i ya ngi weta
 hū,
 Ke ndopoi ta hewai ti ya-
 ma Hewai wetahū.
 Ke Hewai i ndopoi hōnga,
 I ngua pebu.
 I pele gbo ngi ma.
 Ke kpindi i wa.

The devil goes indoors.
 The boy takes a cloth.
 He takes a goat.
 He gets up, he goes to his father.
 He and his father saw each other.
 He said to him, saying,
 It was a devil who took me into
 the bush long ago.
 He said to his father, saying,
 Let us go to the devil's own
 town,
 And take away his money.
 And they three went to the
 devil's house in the town.
 They went, they three,
 They took the money.
 And the devil followed them.
 He goes.
 They came out to the cross road,
 They sat down there.
 And the boy said to his father,
 saying,
 The devil is coming.
 And the devil came ;
 And he said to the boy, saying,
 Why have you taken my money ?
 He said, You must not take it
 away.
 And the boy got up.
 He said to his father,
 Go.
 He said, I and the devil remain,
 And his father went to his own
 town,
 And the boy and the devil re-
 turned to the devil's town.
 And the devil caught the boy,
 He put him in the house.
 He shut him into the house.
 And night came.

Ke ndöpöi i maluvinga a Hawai.	And the boy turned into a devil.
I gbua i li ngi kei gama.	He came out, he went to his father.
I li ta ngi kei ti hiye ti li dogboi hū.	He went, (and) he and his father they got up (and) they went into the bush.
Hale ji wq ngi kei vea ;	His father had given him this medicine of old ;
I mbumbu ;	He took it ;
I fengie.	He gave it to him.
Ti li pe wai ma ;	They went to the road ;
Ti hi.	They sat down.
Ke nunga ke ti wa,	And people came,
Ke Hawai ke i hindoi hou.	And the devil caught a man.
I pa, i mbumbu,	He killed him, he carried him,
I fe ngi lōi we.	He gave him to his son.
Ke ti hiya,	And they arose,
Ke ti wa ti wetahū.	And they came to their town.
Ke i ngilia, i mbumbu,	And he cooked him, (and) he took him,
I fe ngi ye.	He gave to him.
Ye, ngē me.	He said, I will not eat it.
Ke kpindi i welenga.	And night came.
Ke i gbua ngitiya.	And he went out.
Ke hale gbwele i mbumbua.	And he took all the medicine.
Ke i mbogbwe bumbua.	And he took a cutlass.
I ya ngi kei gama ;	He went to his father (the devil) ;
Ke i wa pele bu ;	And he came indoors ;
Ke ngi kei nji hū ;	And his father (devil) was asleep ;
Ke i ngi kei hoa ;	And he seized his father ;
Ke i ngi kei wanga.	And he killed his father.
Ke i hiya i hitia peli hū.	And he went (and) he reached the road.
Ke i ndenga ngi ke lenga ma,	And he said to his father's children,
A mu li.	Let us go.
Ke ti ya,	And they went,
Ke ti fonga.	And they arrived.
Ke i ngi kei malea,	And he met his father (i. e. own father),

Ke i ndea ngi kei ma,
Ye, Hawai wə ngi ngi pā.
Ye, ngi lengá lo.
Ke i ndea ngi kei ma, ye,
Ngi wai lo a hale.
Ke kpindi wela.
Ke ti wa pelebu,
Ta ngi kei ti fere.
Ke i hale gbua.
Ke i henga.
Ke ngi kei i ndea ngima, ye,
Hale ji bi wai la,

Ye, mu kōle.
Ye, nya ndei ve.
Ke ngi kei ngi ndei vea.
Ke ti ya ngi kei we pebu.

And he said to his father,
Saying, I have killed the devil.
And his children.
And he said to his father, saying,
I have brought the medicine.
And night came.
And they came into the house,
He and his father, they two.
And he took out the medicine.
And he sat down.
And his father said to him, saying,
This medicine that you have
brought,
He said, Let us divide (it).
He said, Give me my share.
And his father gave him his.
And they went to his father's
house.

VIII.

The Woman who did not wish her Daughter to be Married.

Nyapōi mia wo,
I ndoi leni.
Ye, numu gbī e soro.
Ndakpalōi ye ga soro.

Ye, numu gbī nya lōi jolo
ke a pe lō koti ma.

Ye, yiei ngi kulua.

Ye ke nyahei fembe.
Mame be ye, ngi kulua ;
Ki i nyahei fe ngie.
Ngelewo ke i mbowé bum-
búa.

I li dogboi hū.
I ngurī lewe,
I wa ngurī,
I pu.
Ī pele lōni.
I male ngi yemoi i mbei
yilia.

Ye, bi lokoi wu fei hū bi
mañye gbia,

Bi fembe ngi me.
Nyapōi ye sao.
Ndakp'oi ye, ba na wi lo.

Ye, ngē pili.
Ye, bi na wi lo ga bi mayia
ge lo.

There was once a woman,
She bore a child.
She said nobody shall marry her.
The young man said, I will
marry her.

She said, Nobody shall marry my
daughter except he can build
a house on a rock.¹

He said, I accept the condition
(lit. saying).

He said also, Give me the woman.
The old woman also said, I agree ;
And she gave the woman to him.
At daybreak he took a cutlass.

He goes into the bush.
He cuts sticks,
He brings the sticks,
He lays them down.
He did not build the house.
He found his mother-in-law
cooking rice.

He said, Put your hand into the
pot (and) bring out the deli-
cacies (from the bottom),
Give them to me to eat.

The woman said, No.
The young man said, You must
do that.

She said, I cannot.
He said, Do that, or I will make
a complaint against you.

¹ This is the equivalent to an impossibility, as holes cannot be dug in
a rock to put the posts in.

- Ye nya lōi va ngi nya loko
 wu mba gbwandi hū,
 Ye, ngā pili.
 Ndakpo'i ye ba pilo.
- Ke i ya i ngi mayia ge.
- Ti tewe.
 Ti ndakpaloi lemu.
- Nyapoi i jelisia molia, ye,
 gbe va ngi nde joni?
- Mahanga kpele ti li ti wu
 tema.
- Tē, hani fa mu na weni,
 tē mū ya gama loi wō,
- Ngiye bi yakpei bi ji wilia.
 Tē numu gbī bi ndō le
 numu hani gbī fa be,
- Ke ta pe lō kotu ma.
 Tē ji na dakpaloi kabande
 i gula bi ya.
- Ke bi lōi fe ngi ye i lila.
- Ke i ndōi fenga.
 Ta yakpei i longa heini.
 Ndakpaloi be i pe lōi kotui
 ma.
- Nyapoi be i ngi loko wuai
 mbei bu,
 A kpia a fe ngi mbele we.
- I li i hei na gbwama fu
 ikelemei.
- She said, For the sake of my child
 to put my hand in the hot rice,
 She said, I will not do so.
 The young man said, You shall
 do so.
 And he went to make his accusa-
 tion.
 They decide.
 They give the case in favour of
 the young man.
 The woman asked the judges,
 saying, Wherein was I wrong?
 (lit. Why did I get the lie?)
 All the chiefs they go, they
 debate.
 They said, We did that, because,
 they said, we have never seen
 such a case before,
 Until you did this.
 They said, Nobody who has ever
 borne a child has made such a
 condition that no man shall
 get her,
 Except he build a house on a rock.
 They said, See how the young
 man has put you into the
 wrong.
 So give him your daughter and
 let him take her away.
 And she gave her daughter.
 She remained sitting there alone.
 And the young man did not build
 the house on the rock.
 The woman also did not put her
 hand in under the rice,
 To take something out and give
 it to her son-in-law.
 She goes, she sits down there,
 having gained nothing.
 The end.

IX.

The Spider and the Maggot.

Kasiloi ke bawe.	The spider and the maggot.
Kasiloi i kpale la,	The spider laid out a farm,
Ke bawe be i gbale la.	And the maggot too laid out a farm.
Kasiloi i nunga lōnga,	The spider sent men,
Ye, ti li ti ngi yenge wili.	Saying, they were to go and do his work.
Ke bawe i gbia,	And the maggot went out,
Ke i nunga lōnga,	And he sent people,
Ye, a mu li mu nya yenge wili.	Saying, Let us go and do my work.
Bawe ye siloi lengá ma, ye,	The maggot said to the spider's labourers (lit. children),
Wā yenge siloi we.	Do not work for the spider.
Kasiloi na yegbolí lo kohū.	That spider has only dirt in his belly.
Ye, bia bi lini silo i yengeme,	He said, If you go and work for the spider,
Ye, bē mehe nene me.	He said, you will not eat nice food.
Ye, a mu li mu yenge we.	He said, Let us go and work.
Ga wu go lo a mehe neni.	I will give you nice food.
Ke ngelewonga,	And when daylight came,
Ke ti ya bawe yengeme.	(And) they went to work for the maggot.
Ke bawe ngi nyānga	And the maggot's wives
Ke ti mbei yilia gengebra we.	Cooked rice for the labourers.
Ndahani gbī ta pu bei ma.	There was no meat to put on the rice.

Ke bawe nyahangesia ti ngi
lōlinga,

Tē, mu mbei yilinga nge-
ngebela we,

Ke hani gbī ma.

Ye a fe hei ngombui ya.

Ke fe i gbwande kākā
igbowu.¹

Bawe ye ngi nyānga ma a
nya wī fei hū.

Ke ti ngi wilia fe gbande
hū.

Ta ngi wote,

Ngi wului i gbia gboto.

I fe wai na lave kpa ke
lādi na.

Ti ngengebela lōli, ti wa.

Ke bawe vulunga ti pu
mbei ma.

Ngengebela ti me.

Bawe i hani.

Ngengebra ke ti ngi lato.

Ke siloi be ke i ndea ge-
ngeb'ra ma, ye,

A mu li nya kpāe,

Ma yenge pi lo; kea kpwa-
we i peni,

Ye, ga pe lo.

Ke ngengebra ti ya ngiye
kpāma.

Kasiloī ngi nyānga

Ke ti mbei yilia;

Ndahani gbī ma.

Ke ti siloi lōlea,

Te, wa mbei gama.

Ke ngengebra ti me.

Ke hani gbī ma.

Ye, a fe he nga.

And the maggot's wives called
him,

Saying, We have cooked rice for
the labourers,

And there is nothing on it.

He said, Put the pot on the fire.

And the pot got very hot (until)
it boiled over.

The maggot said to his wives,
Throw me into the pot.

And they threw him into the hot
pot.

They turn him,

(So that) his fat came out plenty.

He filled that big pot completely
with his fat (*lādi* = lard—an
adopted word).

They call the labourers, they come.

And the maggot was alive, and
they put him back on the rice.

The labourers ate.

The maggot did not die.

And the labourers praised him.

And the spider also said to the
labourers, saying,

Let us go to my farm,

We will work; as the maggot
did,

He said, so will I do.

And the labourers went to him
to the farm.

The spider's wives

Cooked rice;

There was no meat on it.

And they called the spider,

Saying, Come to the rice.

And the labourers ate.

And there was nothing on it.

He said, Put the pot on.

¹ Same as ripening of fruit.

Ke ti fei henga.
 Ke fei gbwandinga.
 Ye ngi nyānga ma,
 Nya fei gbwandi hū.
 Ke ngi nyānga ti ngi wilia
 fe gbwandi hū.
 Ke ngi yongolui gewia
 (gewo).
 Ke i gbua fei hū.
 Ke i yili gulanga.

Ke i ngengebra lõlinga.
 Hani gbī mbei ma ta me.

Ke ti ngi yelea, tē,
 Bē ge, hindé bawe a pi ba
 pi lo.

Tē, bi bele nyania.

Ke bawe ta ngi wili fe
 gbwandi hū,
 Ngī wuli i gbīa lo,
 I fei ve kpā.
 Ke ngengebra ti me ;
 Ti goi ve,
 Ke ti ya tei hū.

Ke kasiloi gbele nyania.

And they put the pot on.
 And the pot got hot.
 He said to his wives,
 My pot is hot.
 And his wives threw him into
 the hot pot.
 And his teeth burnt.

And he made dirt in the pot.
 And he screamed out (dropped
 lit.) a yell.

And he called the labourers.
 There was nothing on the rice for
 them to eat.

And they laughed at him, saying,
 You said the other day that
 what the maggot did you
 would do.

They said, Your reputation is
 spoiled.

But the maggot whom they threw
 into the hot pot,

His fat came out,
 (And) he filled the pot completely.

And the labourers ate ;
 They filled their bellies,
 And they went home (lit. into
 the town).

But the spider's reputation was
 spoilt.

X.

The Spider and the Bush Goat.

Kasiloĩ mia wo ;	There was once a spider ;
I ndenga leni.	He bore children.
Twa wuli i ndenga le	The bush goat bore many
gboto.	children.
Kasiloĩ ke i kpāe la.	The spider laid out a farm.
Twa wuli i kpāe la.	The bush goat laid out a farm.
Mehe gbĩ na a pu kpālei	There was no rice to plant in the
hũ.	farm.
Kasiloĩ be i kpāe la.	The spider also laid out a farm.
Mehe gbĩ na a pu kpāe	There was no rice to plant in the
hũ.	farm.
Twa wuli lenga ti jijiamā	The bush goat's children walked
dogboi hũ,	about in the bush,
Ke ti ya ti gũwe male.	And they went and came across
	a silk cotton tree.
Mehe yĩngoi (= yilingoi)	There was cooked food at the
ngõwi ya gbĩ.	very top of the cotton tree.
Ke ti yama, dole tima, ti	And they returned, hungry, to
yetahũ.	their home.
Ke ti ndenga ti kei ma,	And they said to their father,
Tẽ, mu ya dogboi hũ,	Saying, We went into the bush,
Mu ya ;	We went ;
Mu mba yĩngoi lo nga ngõ-	We saw cooked rice in the cotton
we hũ.	tree.
Ke ti kei i ndea tima, ye,	And their father said to them,
	saying,
Ngelewo sina mu li na.	At daybreak to-morrow we go
	there.
Ti yĩ gbuẽ.	They slept that night.
Ngelewo ke ti ya na bei	At daybreak they went there to
gama nguwe hũ.	the rice in the cotton tree.

Ke ti ya.
 Ke ti hitia bei ma ;
 Dole tima.
 Tē, ma ye pe mu mbei ji
 me?
 Ke ngafe i yia nguri hū, ye,

Wu yia, wu pe, wu mbei ji
 me.

Ye foma i ye na,
 I la mbei na mahū.
 Ndewe yira mia,
 Ke mbei na ta ngi menga.
 Ke twa wuli na i ndea
 mbei ma,
 Ye, mbei na mia !
 Bi hei gurī hū !
 Wa bi nya lē yira,
 Gi bi me.
 Ke mbei na i yenga ;
 I ngi vogba ;
 I gula ndome.
 Lō woita i bumbu dome,

Ke i ngi mbei venga,
 Ke i yala ngi yetahū.

Kasiloī ke i mbei ji longa.
 Ke i twa wuli molia, ye,

Bi mbei ji joi mi lo ?
 Ye, ngi mbei ji loni dogboi
 hū nguwe wai hū.
 Ye, na ge ange nya be gi
 mba me.

Twa wuli ye ngi ma,
 A mu li ngelewo.
 Ke ti yinga.

Ngelewa, ke ti ya dogboi
 hū mbei gama.
 Kasiloī ke i mbei longa.

And they went.
 And they reached the rice ;
 They were hungry.
 (And) they said, How can we
 arrange to eat this rice?
 And the spirit spoke in the tree,
 saying,

You talk about what you must
 do to eat this rice.

He said, A whip is there,
 It lies on the top of that rice.
 It is one cut,
 And that rice can be eaten.
 And the (lit. that) bush goat said
 to the rice,

Saying, You rice there !
 That are sitting in the tree !
 Come and beat me once,
 So that I may eat you.
 And the rice came down ;
 It thrashed him ;
 He fell to the ground,
 Six days (later) he picked himself
 up from the ground,
 And he gave him his rice,
 And he took it away home (lit.
 home, town, inside)..

And the spider saw this rice.
 And he asked the bush goat,
 saying,

Where did you get this rice ?
 He said, I saw this rice in the
 bush in the big cotton tree.
 He said, Now show me (so that)
 I too may eat rice.

The bush goat said to him,
 Let us go at daylight.
 And they slept.
 At daybreak they went into the
 bush to the rice.
 And the spider saw the rice.

I twa wuli moli ye,
Ba ye pe ge ba mbei ji
me?

Ye, mbei na mia gi li na
yira gōwé na hū.

Ngafei lo, ngi wō mia
a mbei na.

Ye, bia bi mbei na me,

Ye, bi fomesia loma?

Ye, i.

Ye, ndē yira i ye lo na.

Ye, ndē pu i ye lo na.

Ye, ndē nu fere gboyongó
i ye lo na.

Ye, ndē nu sawa gboyongó
i ye lo na.

Ye, ndē nu lolu gboyongó
i ye lo na.

Kasilōi ye, hindolōi ange
nya yakpei va.

Ye, nya longo a ndē nu
lolu gboyongo mba galui
va.

Kasilōi ye, mbei na mia!

Bi heini ngōwe na hū,

Wa bi nya lewe numu lolu
gboyongo,

Gi bi me.

Mu nya lenga gbwele mu
gō i ve.

Ke mbei i yenga i ngi lewe
yira.

Ke i gula ndome.

Nika nani ba galúi ta mia
i ngi leweni.

I ngi lewe i gula ndome.

He asked the bush goat, saying,
How did you manage the other
day to eat this rice?

He said, (As to) that rice over
there, I went there once to
that cotton tree.

It is a devil, (and) that rice be-
longs to him.

He said, You who eat the
rice,

He said, do you see the whips?

He said, Yes.

He said, One cut is there.

He said, Ten cuts are there.

He said, Forty cuts are there.

He said, Sixty cuts are there.

He said, One hundred cuts are
there.

The spider said, I am a man
myself.

He said, I am willing (to take) a
hundred cuts for a bowl of
rice.

The spider said, You rice there!
Who are sitting in that cotton
tree,

Come and give me a hundred cuts,

And I will eat you.

It will fill mine and all my
children's bellies.

And the rice came down and gave
him one cut.

And he fell to the ground.

It beat him terribly (lit. as big
as a dish to hold rice and four
cows).

It beat him; he fell to the
ground.

I l̥ i ngi lema.

I gu a f̥ yira

Ī mbei meni.

Ke nd̥le i ngi wā.

Kelemei.

It left off beating him.

For a whole year (lit. it reached
one year)

He ate no food (lit. rice).

And hunger killed him.

The End.

XI.

The Okro Tree.

Nyapōi mia wō,
I ndōi le.
Ngi lōi nyandengo wa.
Ngi lōi i nyālōi.
Ye numu gbī e soro.

Ke i bonde henga.
Bondo wulī ke i wōlōa.
Ke bonde ke i wa.
Numu gbī ē bonde me.
Bonde nyapōi wele wōma.

Kōli i bondo wuli hū.

Nyapōi ye nya lōi ngi nde-
ni.
Numu gbī ā bi solo,
Ke i nya bondo wuli ji wo.

Ke numu yira i wa ;
Hota lakpalōi angie.
Ye, bi bi lōi vembe.
Ye, nga bi bondo wuli ji
wo lo.
Ke i kōnī vea ngiye.
Ta nyahei ti yi lailo.

Ngelewo i mbogbwe wu-
mbu,
I kōnī wumbu,

There was once a woman,
She bore a child.
Her child was very beautiful.
Her child was a girl.
She said, Nobody shall marry
her.

And she planted the okro tree.
And the okro tree grew big.
And the okro fruit came also.
Nobody could eat the okro.
The okro was behind the woman's
house.

There was a snail in the okro
tree.

The woman said, I have borne
the child.

Nobody shall marry you,
Except he cut down this my okro
tree.

And one man came ;
He was a stranger.
He said, Give me your child.
He said, I will cut down this
okro tree of yours.

And she gave him an axe.
He and the girl lay down to
sleep.

At daybreak he took the cutlass,

He took the axe,

I ya bondo wuli wome.	He went to cut down the okro tree.
I po ka ka.	He cut hard.
I nguli gohū gbia.	He took out the tree's inside.
I ye kine gulama,	It was nearly falling,
Ke kōli ji i jia guli wōme,	But this snail it walked down the back of the tree,
Ke nguli i yama,	And the tree was restored,
I lō ;	It stood ;
È gulani.	It did not fall.
Ndakpalōi na i nguli wo fō pu ;	That young man cut at the tree for ten years ;
Nguli ē gula.	The tree did not fall.
Ke i lowua,	And he hid himself,
Ke i ya ti yei ;	And went to his (lit. their) country ;
I gbahā guli ma.	He was tired of the tree.
Ke numu yira ke i wa.	And another person came.
Ye, nga nguri ji wo lo gi kulá.	He said, I will cut this tree and fell it.
Numu gboto ta nguli ji wo ta gbaha ma.	Plenty of people cut at this tree (until) they were tired.
Ke ndakpalōi yira tei ji hū yafango.	But there was one young man in this town who was a tale-bearer.
Ke i ndea ndakpalōima ye,	And he said to the young man, saying,
Nyaha yira i gele nyahei ji ma.	This is not the only woman.
Ye, gbe nyahei ji hinda ma.	He said, Leave this woman's affairs alone.
Ye, ga bi go lo a nyaha.	He said, I will give you a wife.
Ndakpalōi be ye sao.	But the young man said, No.
Ye, nyahei ji ta bondo wuli ji wō ngi wōma,	He said, This woman and this okro tree it is that I am after,
Ye, nga ye nyahei ji lo soro ?	He said, How can I manage to marry this woman ?
Ke i ya nyapōi gama	And he went to the woman
Ngi wō a ndoi.	Whose was the child.

- Ye, ngi wa ngi bi lōi jolo. He said, I come to marry your daughter.
- Ye, kulongo le. She said, All right.
- Ye ke, nyalōi ji nu gbi a bi soro. She said also, This my daughter, anybody can marry you.
- Ye bē nya go a navo fa, She said, You must not give me money for her,
- Bi nya bondo wuli wo. But you must cut down my okro tree.
- Ye ngi kurua. He said, I accept (the condition).
- Ngelewo ti kōnī ve ngi ye. At daybreak they gave him the axe.
- Ti kpe mbogbwe ma. They add the cutlass.
- I li nguli wome. He goes to cut down the tree.
- I luva poma kpeng. He spent all day cutting.
- I ye kine gulāma. It was nearly falling.
- Ke kōlī ji i jia guli ma, But this snail walked over the tree,
- Ke ngulī i yama, And the tree returned,
- I lō. It stood.
- Ndakpoi be ī yiani. But the young man did not speak.
- Mbogwe ke koni ke i ndowa He hid the cutlass and the axe under the okro tree.
- bondo wuli bu. And he went,
- Ke i ya, He said to his mother-in-law,
- I nde ngi yemai ma, Saying, I cut the tree,
- Ye, ngi nguli wonga, But this snail walked over the tree,
- Ke kōlī ji i jia nguli ma, (And) the tree did not fall.
- Nguli ē gulani. And they went at evening,
- Ke ti ya kpokoi, And they lay down, he and his (intended) wife.
- Ke ti la ta ngi nyahei. And he asked his (intended) wife,
- Ke i ngi nyahei molia, Saying, Do you like me?
- Ye, bi longo ange? The woman said, Yes.
- Nyahei ye, I. She said, I like you.
- Ye, nya longo abie. He said, Then make me able to throw down the okro tree.
- Ye ke pili ngi bondo wuli gulā. She said, I agree.
- Ye ngi kurua.

- Ye nga pe bi nguli gula. She said, I will make you able to throw down this tree.
- Ye hani fa gi ji wilima bi ye She said, The reason I do this for you
- Ngi nya longo abie fa mia. Is that I like you.
- Ye, yi bondo wuli wu toma. She said, It is my mother's okro tree you are looking at.
- Ye, nu bia ba po, She said, If you are going to cut it down,
- Ye, bā po a kōnu. She said, you will not cut it with an axe.
- Ye, miji bumbu bi pola. She said, Take a needle to cut it.
- Bi hō yeya nī. You hold it in your hand so.
- Ye bi kpakpa ma yira. She said, You hammer on it once.
- Ye, bi ndi (=nde), be, kulo! She said, You say, saying, Snail and okro! you!
- bondo! abie!
- Ye, bi wa bi la. She said, (Then) come and lie down.
- Ye, ba lo lai ji hū lo ke nguli i gula. She said, You will go and lie down to sleep, and the tree falls.
- Ke ngelewa. And day dawned.
- Ndakpalōi i miji bumbu, The young man took the needle,
- I hō yeya, He held it in his hand,
- I li. He went.
- I nde guli ma, He said to the tree,
- Ye, Bondo! kōlo! abie! Saying, Okro! snail! you!
- I miji kpakpa nguli ma. He stuck the needle into the tree.
- I hiye na, He arose thence,
- I li, He went,
- I la, He lay down,
- I yi. He slept.
- I lō, He left it,
- I lai lo ji hū. He lay down to sleep.
- Ke nguli i gula. And the tree fell.
- Ke na i gboyoa a ngi ndeí na. And now he finished his own part.
- Ngelewo ndakpalōi ye nya-pōi ma, At daybreak the young man said to the woman,

Ye nya nyahei ve.	Give me my wife.
Ngelewo nyapōi i ngi nyahei ve.	At daybreak the woman gave him his wife.
Ke nyapōi ke i yīnga a njei.	And the woman went down to the river (<i>i.e.</i> to drown herself).
Ndakpalōi na i nyahei na bumbua,	The (lit. that) young man took the woman,
I lila ti ye.	He took her away to his (lit. their) country.
I gbate,	He grew rich,
Ngī lowé i gu ndohū gbi.	His fame reached every country.
Domei gboyoa.	The story is finished.

XII.

The Race between the Deer and the Snail.

<p> Dope mia wə. Ta kōli ti mawāli hōni. Kōli ye, Nga wime gi lē ndopéma. Dope ye, Nga wime gi lē kōlīma. Ke ti mawāli hongā. Dope nginda bondesia ke ti navoi yandoa. Ke kōli be, Ke nginda wongesia Ke ti navoi yandoa. Ti navoi yando kuhama polon. Ji pele hū woita na mia. Ti li ti navoi gando na. Mahanga kpele ti li, Ti hei na. Ke kōli i jia ngi wonga kpele mahū. Ye, ma ndopa mu mawale hongā. Ye, nā mawuē mu gbi lo nde ma, Ke a nya bə, Mu li mu navoi ji me. Ke kōli wonga kpele ke ti lumā. Te, ke ji na bi wa mu gama, </p>	<p> There was once a deer. He and the snail made a bet. The snail said, I can run faster than the deer. The deer said, I can run faster than the snail. And they made a bet. The deer's own people collected the money. And the snail too, His own relations Collected the money. They collected the money in a far place. It was six days' journey. They go, they bring the money there. All the chiefs go, They sit there. And the snail travels to all his relations one after the other. He said, I and a deer have made a bet. He said, Now I and you we are all brothers, And you must help me, So that we go and win this money. And all the snail's relations agreed. They said, You come to us now, </p>
---	---

Ma yepe,
 Ke ji dope ta a wime
 I lē muma.
 Wa ta wu mawali hounga.
 Ye, na wu toma—
 Ye, ma ndopa mu mawali
 hongā;
 Ye, kia muē gu a wimela
 a mu yala hū-gbate.
 Tamia ma gu ndopé ma,
 Tamia mu mawali a gula
 dopé ma.
 Te ke,
 Ma ye pe na mawali ji
 i gula?
 Ye, na wu toma—
 Ye, ma ta mu mu mawali
 hōni.
 Ye, nya gi kongo
 Kia nga yalé ji gula gi gu
 ndopé ma.
 Te ke mu kulua.
 Ye, ngewa sina,
 Ye, wu gbi a wa nya gama.
 Ke ngelewa kolisia gbi ti
 ndohū
 Ke ti wa ti mbai gama.
 I ngi mbaisia lowu pelehū.
 I li, a ti lekpe pelehū
 Ji woita welé nahū:
 I li, a ti lekpe na
 I fō fa navōi gama.
 I yela lowu kawoli hū te
 gbelanga.
 Ke ngelewonga.
 Dope ta kpōwango;
 Nemáhū gbina.
 Ke i wa kōlī gama,
 Ye, mabia ma mawali ho-
 nga.

And what are we to do,
 For when the deer runs
 He passes us.
 You and he have made the bet.
 He said, You see now—
 He said, I and the deer have
 made the bet;
 He said, As we cannot run we
 must devise a trick.
 So we shall overreach the deer,
 And the deer will lose the bet.

And they said,
 How now can we manage to win
 the bet?
 He said, you see now—
 He said, I and he made the bet.

He said, I know
 How to do this trick on the deer.

And they said we agree.
 He said, At daybreak to-morrow,
 He said, you all come to me.
 And at daybreak all the snails
 in the country
 Came to their companion.
 He hid his friends in the road.
 He goes, he puts them one by
 one in the road
 For six days in that road:
 He goes, he arranges them there
 Until he reaches the money.
 He hides one in the rubbish hole
 close to the town.
 And daylight came.
 The deer was a fool;
 He had no sense.
 And he came to the snail,
 He said, I and you have made a
 bet.

Migbe nā mu li na
 Mu navoi gama ?
 Kōlī ye ndopé, ye,
 Bā me nyama.
 Dopa wa ye kōlī, ye,

Bī guma a jiala,
 Be, mua bia mu mawali hou.

Ye, nya mawali a gula lo
 bima.

Ye, migbe na mu li ?
 Ye, lō woita,
 Ye ke mu li navōi gama.

Ye kōli, ye,

Bia yese bi hitia navoi
 gama,

Ye ke bi wongá gbele ti
 batea.

Bi navōi bumbu bi la,
 Kebi mawali i gula nyama.
 Ke kōli be ke i ndea ndopé
 ma,

Ye, bia yese bi hūgba li
 navoi gama,

Ke bi mawali i gula nyama ;

Bi navoi bumbu,

Wā bi wonga kpele,

Ke wu gbatea.

Bi navoi wumbu bi me.

Ke ngelewa.

Ke ndopé i wa kōli gama,

Ye kōli, ye,

Mu li na-oh.

Kōli ye dopema, ye,

Bia yese lō kulo bia li.

Dopé ye kōli ma,

Ye, sao.

Ye, bā me nyama,

When do we go now

For our money ?

The snail said to the deer, saying,

You will not beat me.

The deer himself said to the snail,
 saying,

You cannot walk,

You said, however, You would
 make a bet with me.

He said, You will lose the bet.

He said, When now do we go ?

(The snail) He said, In six days,

He said also, we shall go for the
 money.

(The deer) said to the snail,
 saying,

If you reach the money first,

He said, All your relations are
 made rich.

Take the money you put down,

And you will win the bet.

And the snail too said to the
 deer,

Saying, You go first to the
 money,

And you will win the bet ;

Take your money,

Bring all your relations,

And you will (all) be rich.

Take up the money and spend it.

And day dawned.

And the deer came to the snail,

He said to the snail, saying,

Let us go.

The snail said to the deer, saying,

Stand in front of me and go first.

The deer said to the snail,

Saying, No.

He said, Do not follow me,

Bē gu a jiala.
 Kōli ye, gi kulua.
 Ke ti jieī lōtoa.
 Ke ndopé i longa kulo.
 I wime kā.
 I gbia ke Kumasi nyoko.

Ke i kōli malea ngi gulo.

Ke i kōli mōlia, ye,
 Bia ha
 Gi bi longa nya wōma,
 Tamia bi bia mbe nya gulo.

Ye, ngē ya be hūgba li.
 Ke kōli be ke i jia,
 I ya,
 Ke i lōwua.
 Dopé na ke i wa,
 Ke i lia kōli ye na ma.

I li a pime polon gbōma.
 Kia wo i lini a wime kaka.
 Kōli ye na ngi mbai
 I ngi lōwui kawalehū,
 Ke i gbia,
 Ke i ya navōi gama.
 Dopé i lō pōma,
 Ke kōli yese i fōa navōi
 ma,

Ke mawali i gula dopé ma.
 Ke kōli i navō wāi na
 kpele bumbúa.

Ke ndopé fulenga,
 Te ndopé, te,
 Kōli mawali i gula bima.
 Te, bi navōi ji jolo.

Te, bia ba wime,
 Kōli ta i gu a jiala.

You cannot walk.
 The snail said, I agree.
 And they started their journey.
 And the deer stood in front.
 He ran hard.
 He came out as it were as far as
 Kumasi.

And he met the snail ahead of
 him.

And he asked the snail, saying,
 Just now
 It was you I saw behind me,
 Nevertheless here you are in
 front of me.

He said, I am not hurrying.
 And the snail too he walked off,
 He went,
 And he hid.
 And the deer came,
 And he went on to the other
 snail.

He ran on far again.
 As before he ran hard.
 The other snail, whom his
 Friend hid in the rubbish hole,
 Came out,
 And went to the money.
 The deer was (lit. stood) behind,
 And the snail reached the money
 first,

And the deer lost the bet.
 And the snail took all that large
 sum of money.

And the deer reached there,
 They said to the deer, saying,
 The snail has won the bet.
 They said, You should have got
 this money.

They said, You can run,
 (But) the snail himself cannot
 run.

Wa ta wu jia mawali hou- nga ;	You and he bet on your walking ;
Mawali i gula bima ;	You lost ;
Te, bē ya navoi ji jō.	They said, You did not get this money.
Ti ndewe,	They beat him,
Te, bi hawa wilenga.	They said, You were lazy (lit. made lazy).

Dõmi vuli i gbɔyɔa.	The story is quite finished.
Numu a ye na ke a ngenda bia.	The person who is here says good-night to you.

XIII.

The Hornbill and the Dog.

Njeli.	Story.
Piangbe mia wə ta ngila.	There was once a hornbill and a dog.
Kōi i gula.	War fell.
Ke ti welanga.	And they ran away.
Ke ti ya dogboi hū.	And they went into the bush.
Ke ti tei lōnga na.	And they built a house there.
Ngelewo piangbe ye ngilé ma, ye,	At dawn the hornbill said to the dog, saying,
Mu mu mehe goé.	Let us go and find food.
Ke ti ya mehe goeme.	And they went to find food.
Ke ti tu gbole maléa (tu short for tōwe).	And they came across ripe palm-nuts.
Piangbe ye ngiléma,	The hornbill said to the dog,
Ye, mu tōwui le.	Saying, Let us cut the nuts.
Ke ti tōwui lenga.	And they cut off the palm-nuts.
Ke numu ē ngi mba layia gbia hū.	Now nobody must disobey his senior's order.
Piangbe ye ngiláma, ye,	The hornbill said to the dog, saying,
Tu mu tenga,	We have cut down the bunch of palm-nuts,
Ye, numu ē sese.	He said, Nobody shall slice off the nuts.
Ye, lōngoihū lō mu me.	He said, Leave the remains for us to eat.
Ngila ye piangbe ma, ye,	The dog said to the hornbill, saying,
Kejina, nya laguli guhango i le.	Now, my mouth is not long.
Bē, muē tōwui jese.	You say, We must not cut off the nuts.

Ye ke, kulungo le.
 Ye, mu tōwui me.
 Piangbe ngi laguli guha
 wai na.
 A kpakpalé tōwui na ma.
 Piangbe i tōwui na me fo.

I ngila goe.
 Kpē gbi a na wile ke a
 ngila.
 Ngila be ye, kulungo le.
 Ye, ke ji na, kōi gula ma
 bie.
 Ye, nya lei i guhani.
 Mu tōwui lenga be,
 Ilōngoihū mu me.

Ye, kulungo le.
 Ke ngila be ke i ya
 Jijiamé dogboi hū.
 Ke i kōmi longa.
 Kominga ti wulongo wa.
 Te le, ke ngila wa,
 Ke i ndea piangbia ma,
 Ye, ngi ya ha dogboi hū,
 Ye, ngi kominga longa na.
 Piangba ye,
 Ngelewo sina mu li na,

Mu komisia gbia.
 Ke ngelewa
 Ke ti ya na.
 Ti komi gbia kahā waya-
 kpa.
 Ngila ye piangba ma,
 Ye, komi ji,
 Ye, ma fōnya fawé ma.

Piangbe ye sao.
 Ye, mu kōle kā fefe
 (ka = kahā).

And he said, All right.
 He said, Let us eat the nuts.
 The hornbill's beak was very
 long.
 He hammers on the nuts.
 The hornbill eats all that bunch
 of nuts.
 He did not give any to the dog.
 Every time he does so with the
 dog.
 But the dog said, All right.
 He said, Now, there is war with
 you.
 He said, My mouth is not long.
 We have cut the palm-nuts off,
 And it is the remains that we
 (i. e. I) must eat.
 He said, All right.
 And so the dog went
 To walk about in the bush.
 And he saw honey.
 The bees were very fat.
 So it was, and the dog came,
 And he said to the hornbill,
 I went to-day into the bush,
 He said, I saw bees there.
 The hornbill said,
 Let us go there to-morrow at
 daylight,
 And get the bees out.
 And at daylight
 They went there.
 They took out eight baskets of
 honey.
 The dog said to the hornbill,
 He said, This honey,
 He said, we will squeeze it on a
 ledge of rocks.
 The hornbill said, No.
 He said, Let us divide the baskets
 between us.

Ngila be ye sao.
 Ye, nga lo be wə mu ya
 dogboi hū,
 Mua ngi mba layia gbia hū.
 Piangbe ye, i;
 Ye, mu komi fonya.

Ke ti komi vonya fawe hū.

Fawe hū a li polon.
 Ke ti tōtōa na a komi mela.

Ngila i li a komi.
 Piangbe ngi lei i hite komi
 ma.

Ngila ngi na a jia le fawé-
 ma gbama.

Ke i gbalenga piangbe ma.
 Ye, ngila,
 Hindei ye na bi peni ange?
 Ye, mabia mué ya he hinda
 yira.

Ngila be ye kulungo le.
 Ngila i komi na me fu.
 Ye, ji ge mu gbonga tōwui
 ma,

Bé, mué sese.
 Bé ge, bi yakpei lo bi
 nemáhū lengo.
 Ye nā ba li lo, kere.

Ke piangbe ta ngila
 Ke ti ya kolonga mehei
 hindé ma.

Ke ngila i piangbia lōi
 menga.

Piangbe i wa
 I ngila jogba.
 Ke ngilé i ngi nyia.
 Ke i gōwōa,

But the dog said, No.
 He said, I was here first in the
 bush,
 We must observe precedence.
 The hornbill said, Yes;
 He said, Let us squeeze the
 honey.

And they squeezed the honey on
 the rock.

The rock went far.
 And they began there to eat the
 honey.

The dog licks up the honey.
 The hornbill's mouth did not
 reach the honey.

His beak walks over the rock in
 vain.

And it hurt the hornbill.

He said, Dog,
 What have you done to me?
 He said, You and I will not sit
 down in one place.

And the dog said, All right.
 The dog ate all that honey.

He said, When a short time ago
 we joined together for palm-
 nuts,

You said, Let us not slice them.
 You said, a few days ago, that
 you alone had any sense.

He said, Now you can go if you
 like.

And the hornbill and the dog
 They went away on account of
 the food in the place.

And the dog ate the hornbill's
 child.

The hornbill comes

To choke the dog.

And the dog bit him.

And he flew,

I lia ngē ma.

Ta mia wɔ na a kpau na
wili a ngila, ngila, ngila,
ngila.

Igboyoa.

He went up to the sky.

So it was that he made that cry
of dog, dog, dog.
(Ngila being an imitation of the
bird's cry.)

It is finished.

XIV.

The Egg-plant and the Woman who talked.

Nyapōi mia wọ.

I gbema.

Ī ndō leni.

Ta ngi banga ti gboni hini
yira ma.

Kpele gbi a lewe dogboi hū,

A wolo,

Ye, A! Ngewo wa!

Ye, ngi gbọ wileni abiē,

Nya ngē ndō leni?

Kpele gbi a lewe

A ngole na wile.

Tamo i kpāe la tei gbela.

Ti kōji hi.

Kōji ke i wa.

Te le, nyapōi! mbawubela

Ke ti wa ngi hini ye

Kpāhū bawume.

Te ngi ma,

Te, bī ndō leni.

Fale, bia ba li,

Bi kōji ji goe,

Bi wa,

Bi ngili ngengebra we.

Nyapōi ke i sambe bu-
mbúa,

Ke i yá.

I li,

Ī fọ kōjema.

There was once a young woman.

She was barren.

She bore no child.

She and her companions shared
a husband.

She was always wandering in the
bush,

Weeping, (she weeps)

Saying, Oh! Great God!

Saying, What have I done to you,

That I have borne no child?

She was always wandering about

And making that weeping.

A man laid out a farm near the
town.

They planted an egg-plant.

And the egg-plant came up.

So it was, that the rice planters

Came to the woman's husband

To plant rice in his farm.

They say to her,

Saying, You have borne no child.

Therefore, go you,

(And) pluck this egg-plant,

Bring it,

(And) cook it for the labourers.

And the young woman took a
basket,

And she went.

She goes,

She reaches the egg-plant.

I ye kōji goema,
 A ngole wile,
 Ye, ma nya banga gbele
 Mu gboa hini ma,
 Ti ghi ti ndō lenga,
 Nya ngī ndō leni.
 Kunayefo ndōpō yenge gbi
 ta nya lōma.
 Ye ke, ngewo le.
 Te le, ke kōji iyila.

Ke i yia.
 Ye nyapōi, ye,

Ke ye wu layia i gboto
 Ke ngi bi bawōa.
 Nyapōi i wōte, ye,
 Yo jiei leni?
 Kōji ye,
 Ngē nya ge abiē.
 Ye, ba yepe.
 Ye, ngē yepe.
 Ye ke, jondū le.
 Ke i jondua.
 Kōji ye nyapōi ma, ye,

Nga pe lo bi ndō le.
 Ye kulungo le.
 Ye ke, ba ye pe nā nga
 ndōle?
 Ye, bi yama lí (= líwí).
 Ke nyapōi i ngi yama linga.

Ke kōji na ke i maluvea a
 nyaha.¹
 Nyaha lo nyande.
 Ye, nyapōi ma,

She was picking the eggs,
 And weeping,
 Saying, I and all my companions
 We share a husband,
 They have all borne children,
 (But) I have borne no child.
 They are always sending me to
 do all the inferior work.
 And said, It is God('s doing).
 So it was, that it was the very
 egg-plant.

And it spoke.
 It said to the young woman,
 saying,
 If you talk less
 I may help you.
 The young woman turned, saying,
 Who spoke?
 The egg-plant said,
 I cannot show myself to you.
 It said, Do not talk.
 She said, I will not talk.
 It said also, Swear first.
 And she took an oath.
 The egg-plant said to the young
 woman, saying,
 I will make you bear a child.
 She said, All right.
 And she said, How now will you
 make me bear a child?
 It said, Shut your eyes.
 And the young woman shut her
 eyes.
 And the egg-plant turned into a
 lady.
 She was a beautiful lady.
 She said to the woman,

¹ *Nyaha*, meaning woman or wife, is above *nyapōi*, girl or woman. See Vocabulary of Relationships, etc. In the Mende text the distinction is clear, but in the English it is necessary to use another word, *e. g.* lady, to distinguish the speakers.

Ye, bi yama volo.
 Ke i ngi yama vongo.
 A ye wôte,
 Ke i nyahalôï loa lõni.

Nginyini ji ngi yaka vengo.
 Ye nyapôï, ye,
 Bē yepe.
 Ye, éh.
 Ye, mu ya tei hũ.
 Ye, ndē be, ye ndôï ji?

Nya ndewe lõi lo,
 I ndôï ji yoyoi mbe.
 Ye, bā hũge.
 Bā nde ba yema (= yama),
 Kôji lo maluvēni a numui
 ji.
 Ye, bi na léa,
 Ye, nga yama lo gbon,

Ngī maluvi a kôji gboma.

Nyapôï ye,
 Bī hāi gbe ngeleya
 Bī to dōma.

Ye, Ngewo yana ñi a bi go.

Ye, ngē na wile.
 Ye ke, mu li tei hũ.

Ke ti yá tei hũ.
 Numui gbī ke ti nyapôï
 mōlia,
 Te, ji bi ndô leni.

Bī ndôï ji joi mi lo?
 Ye, nya ndewe mia,
 I ndôï ji yoyui mbe.

Saying, Open your eyes.
 And she opened her eyes.
 She turned round,
 And she saw a young girl standing
 there.

Her breasts were full.
 She said to the woman, saying,
 You must not talk.
 She said, Yes.
 She said, Let us go into the town.
 She said, Say, (if any one says)
 whose child is this?

It is my sister's child,
 She sent this child to me.
 She said do not explain.
 Do not talk, saying,
 The egg-plant was changed into
 a person.

She said, If you talk so,
 She said, I will surely go back
 again,
 I will turn into the egg-plant
 again.

The woman said,
 You look for something in the air
 And you find (lit. see) it on the
 ground.

She said, It is God who gives you
 this.

She said, I will not do it.
 And she said, Let us go into the
 town.

And they went into the town.
 And everybody asked the woman,
 saying,
 Seeing that you have not borne
 a child,

Where did you get this child?
 She said, It is my sister,
 Who (lit. she) sent this child to
 me.

Ti ndōpōi na lagoi.
 Ti ngi kave.
 Ti pā ti me.
 Kene na ngi wō a nyapōi
 na

I lōi wō angie.
 Kpele gbi a nyapōi hūmōli,

Ye, bi ndōi ji jōi mi lo?

Ye, nya ndewe lo
 I ndōi ji yoyui mbe.
 Kpele gbi a ngi mōli.
 Nyānga va ti nemahui i
 guha.

Ke i hūgenga a ngi hini.

Ye, kpele na ge

Ti ndeni, tā,
 Ngī li kōji goeme,

Ngī li ge,
 Ngī wōlo kōji wulima.
 Ta ge i maluvēni a numui
 ji.

Ke nya hini mia abie ge,

Nya gohū lowa bi ma.
 Ke ngi hūgenga abie.

Bā ya hūge a numu gbī.
 Bī hūgenga a numu,
 Kōji hūmenia,
 A yama gboma
 I wōte a kōji.
 Fale bā hūge.
 Te le, kene ye, i.
 Ye, ngē ya hūge.
 Te le, ngi lima-nyahei
 Ke i ngi mōlia na,

They gave the young girl food.
 They made a feast for her.
 They kill, they eat.
 The man whose own that woman
 was

Had not cared for her before.
 Every moment he asks the
 woman,

Saying, Where did you get this
 child?

She said, It is my sister
 Who sent me this child.
 Every moment he asks her.
 As for women their sense is not
 great.

And she told everything to her
 husband.

She said, That time a little while
 ago

That they said, saying,
 That I was to go and pick the
 egg-plant,

I went then,
 I wept at the egg-plant tree.
 It then turned into this person.

And you have always been my
 husband,

I am entirely yours.

And I have explained it to
 you.

Do not talk about it to anybody.
 (If) you talk about it to anybody,
 (And) the egg-plant hears,
 She will return

And become an egg-plant again.
 Therefore do not talk about it.
 So the man said, Yes.

He said, I will not talk about it.
 Now his favourite wife
 She also asked him,

- Ye, mbai ji i ndoi ji joi
milo?
Kpele gbi i kene molia na.
Nyapoi be to-nyaha mia.
Ngi longo i ngi mbai ji
loi ji hinda hugo.
Ke kene i hugenga a ngi li-
ma-nyahei.
Ye, ndoi ji ge nyapoi i
wela.
Ye, ba ngi gohu lo yana.
Ye, i ye pileni i ndoi ma
joi.
Ye, ji ge gengebla ti wai
nya gama,
Gbe na gi li kojō go'emi,
Hu mia ge kōji na
I maluveni a numui na.
Kia gi hugenga abie,
Ba huga a numu gbi.
Bi hugenga,
Bi mbai loi i ya,
Ga pe bi ma a njia lo
Gau fere na i gboyo.
Nyapoi, ngi wo a ndoi,
Ke i ya nye gbeme.
A hiye njei na hu.
Ke nyapoi na ke i ndopoi
lulinga a kojō.
Ke i ya.
Ye, gbe i hi,
I ngi njei mawulo.
Ye, ji wo ngi ndea ngi ma,
Ngē, ā nya la ge,
Saying, This other wife where did
she get this child?
She was constantly asking the
man that.
This woman was a jealous woman.
She wanted to know all about
her companion's child.
And the man told his favourite
wife all about it.
He said, This child the woman
produced a few days ago.
He said, It is not the child of
her belly.
He said, What she did to get the
child (is this).
She said, when the labourers came
to me,
At the time that I went to pick
the egg-plant,
It was then that the egg-plant
Changed into that person.
Seeing that I have told you,
Do not tell anybody else.
If you tell,
Your companion's child is gone,
(And) I will make trouble with
you
(Until) two months are ended.
The woman, whose the child
was,
Went to catch fish.
She comes up out of the water.
And the woman called the girl
Egg-plant.
And she went.
She said, Let her sit down,
And await her mother.
(The egg-plant) said, I told her
before,
Saying, she was not to show my
name,

Tamia ā nya hinda hūge a
ngi wongeisia,

Ye, gbe i wa.

Ye sao, i na.

Nyā wama wilema.

Ke nyapōi i hiya nye
gbeme.

Kia wō i wani,

Ke i ngi mōlia, ye,

Ji wō bi heni,

Ye, bemango, ndō i bēya.

Ye, nya kōjō,

Ba ndō wole wili dogboihū,

Ye, nya kōjō,

Ngī manu bi ma.

Ngī wōtea wō a numu,

Ngī yenge bie,

Tamia i wile bi limahū ē
gili a hinda gbī.

Tamia ba nde, bē,

Kōjō lo ange.

Ye, ngi yama mbe-oh.

Ke i yama,

I li hindei

Wō nyapōi na i li na kōjō
goeme.

Ke ngi lōi i yama na,

I wōte a kōji.

Nyapōi na i hei wō ndō gbī
ya ngeya.

Ngī layia mia wō

I ngi bani a ndōi.

I kōji na hinda hūge wō,

I gbate wō na

Kōji na hinda hū ;

Ke i ngi wō ngōi lema.

Further, she was not to talk my
affairs with her relations,

She said, Wait till she comes.

She said, No, she is not there.

The woman is coming in the road.

And the woman came up from
catching fish.

When she came,

(The egg-plant) asked her, saying,

When you were sitting here
before,

It said, You were barren, you had
no child.

It said, I was the egg-plant,

You cried in the bush for a child,

It said, I was the egg-plant,

I pitied you.

I turned into a person,

I worked for you,

And also it came about that your
mind was not to remember any-
thing.

Therefore you were not to say
that (lit. saying)

I was the egg-plant.

It said, I go back as I was before.

And it returned,

It went to the place

Where the woman had gone before
to pluck the egg-plant.

And her child returned there,

It turned into the egg-plant.

The woman used to sit there
before without any child.

It had been her complaint before

That she was without a child.

She talked about the egg-plant's
affairs,

She had been well off when

The egg-plant was in the affair ;

But she broke her word.

XV.

The Magic Shirt.

Kene mia wò,
 I gbate,
 I lewe dõle gbele ma.
 Numui kpele ti lölõ angie
 Nu gbate va.
 Ke ti kõi hūbatéa ngi va.
 Te, numu yakpei ji i lewe
 muma dõle ji hū.
 Te, mā kulu ngi ye.

Te, a mu kõi we ngi ma,

Mu ngi vaya.
 Ke ti kõi wea ngi ma,
 Ke ti ngi batehū vaya.
 Ke i lɔwunga.
 Ke i ya dogboi hū.
 Kõi i ngi loni.
 Ke kõi i ngi nunga vuluisia
 kpele hou.
 Fõ yira i ndogboi hū.
 I gbía.
 Ke kõi i gbɔyɔa.
 I yama.
 I ngi lei lõ (lei for tei).
 Ke nunga ti wa ngi lei hū.
 Ti bo ngima.
 Ti ngi lei lõ.
 Dakpāõ yira i bumbui
 gbate,
 Ke i yala njei hū.

There was once a man,
 He was rich,
 He surpassed all the country.
 Everybody hated him
 Because he was rich.
 And they prepared war for him.
 They said, This one man surpasses
 us in this country.
 They said, We do not agree to
 have him.
 They said, Let us make war on
 him,
 (And) let us spoil him.
 And they made war on him,
 And they spoiled his wealth.
 And he hid.
 And he went into the bush.
 The war did not see him.
 But the war caught all his people
 themselves.
 One year he was in the bush.
 He came out.
 And the war was finished.
 He returned.
 He (re)built his town.
 And people came into his town.
 They helped him.
 They built his town.
 A certain young man made a fish
 trap,
 And he took it to the water.

Ke i kale gōnūa.
 Ke i bumbui welenga nga.
 Ngelewo i wa kaleya.
 I male ti kale yahūma.

I lō na,
 I mōli, ye,
 Yo nya galé yahumamai ?
 Ye, nga mane lo.
 Mema ! dogboyusui mia
 I kale yahumama.
 Ye, kalé ji nga mane lo.
 Ye, numui ji i nya galé ji
 yahumama.
 Ye, nga hou lo.
 Ke i ya tei hū.
 Ngi mbai ji ta ta ti longo-
 ma.
 Ke i ya,
 I nde ngi ma, ye,
 Ngi kale konua,
 Ke ti ya ngahumama.

Ye, mu li mu nga ne.
 Mu ya,
 Bi le nduvui hū,

Ye, nya ngi lōwu bele ku
 hū.
 Ke i ya,
 Ke i lōwú na bele kui hū.

Ke ngi mbai be,
 Ke i lōwua nduvui hū nge-
 leya.

Ngenda tete
 Ke dogboyusui ¹ i wa
 Kale yahumama.
 Ke i wa,

And he made a weir.
 And he set the trap on it.
 At daybreak he came to the weir.
 He found some one (lit. they) had
 stolen from the weir.

He stood there,
 He asked, saying,
 Who has stolen from my weir ?
 He said, I will watch.
 See ! it was the wild man
 Who stole from the weir.
 He said, I will watch this weir.
 He said, This person is stealing
 from my weir.

He said, I will catch him.
 And he went into the town.
 He and his friend were much
 attached to each other.

And he went,
 He said to him, saying,
 I have made a weir,
 And some one has gone and stolen
 from it.

He said, Let us go and watch.
 Let us go,
 You climb into a (lit. the) bamboo
 palm,

He said, I myself will hide in the
 buttresses of a big tree.

And he went,
 And he hid between the buttresses
 of the big tree.

And his friend too,
 He hid aloft in the bamboo palm.

In the early morning
 The wild man came
 To steal from the weir.
 And he came,

¹ Dogboyusui is the chimpanzee, which, like the gorilla, is held to be half human, and to be a devil with magic powers.

Ke i ndōmei gbia ngima,	And he took off his shirt,
Ke i gbólé gbia wumba,	And he took off his hat,
Ke i belé gbia ngima,	And he took off his trousers,
Ke i vowé gbia ngi loko hū,	And he took off his charms from his arm,
Ke i bumbua,	And he took them,
Ke i ndōwua gbele kuī hū,	And he hid them between the buttresses of the big tree,
Ke i ya njei hū kale ya.	And he went into the water on the weir.
Ke i mbombui gbia kale ya,	And he took the fish trap off the weir,
Ke i da vulonga,	And he loosed its mouth,
Ke nyenga ti wua dōme.	And the fish poured out on the ground.
Ke i tōa nyema,	And he pointed to a fish,
Ke na ha.	And it died.
Ke i gbaḡa, ye,	And he (the man) called out, saying,
Ko !	Ko !
Ye, bia ge ba nya gale ya- humama.	He said, It is you who have been stealing from my weir.
Ye, Ko !	He said, Ko !
Ye, ndakpé-oh.	He said, My friend.
Ye, dogboyusui gbe,	He said, Look at the wild man,
I kale yahumama.	He is stealing from the weir.
Ye, a ye pe a kale yahuma ?	He said, How is he going about stealing from the weir ?
Ye, i nye wua ndōme,	He said, He poured the fish out on the ground,
Ke i lõkõ lõa ngi lõmé ma,	And he pointed his hand to his shirt,
Ke i tōa nye ma,	And he pointed to a fish,
Ke na ha.	And it died.
Ke i ngi lõkõ lõa ngi mbai ma,	And he pointed his hand to his friend,
Ke ngi mbai i ha ngeleya.	And his friend died aloft (in the tree).
Dogboyusui ke i lua,	And the wild man feared,
Ke i lia a pime,	And he went running,

Ke i ngi lõmesia gbele lõa
na.

Ke i ya.

Ke dakpañi na ke i ngi
mbai lõlinga,

Ke ye, ndakpe !

Ye, wa a mu li-oh !

Ke i ya.

A ye na i wõte na ;

Ngi mbai hango.

Ke ndogboyusui lõmei na

Ke i mbumbúa,

Ke i ya a pime.

Ke i ya a ndõme,

I fe mahei we.

Ye, keke,

Ye, bunde gula ngeya.

Ye, gbe bunde le ?

Ye, ngi ya gi kale gunuma,

Dogboyusui mia i ngahu-
mama nyeya.

Ngi hũgo.

Ngi ndea nya mbai ma,

Ngẽ, mu li nya gale mane
we.

Mu ya na.

Dogboyusui i wa kale ya-
humama.

I ngi lõme gbia ngima.

I ngi pua ngulu kui hũ.

Nya mba i lõwua nduvuihũ.

Nya be ngi lõwua ngulu
kui hũ.

Dogboyusui i wa kale ya-
humama.

I nye gbia njei hũ,

I pua ngiye ma,

I lõkõi lõnga ngi lõmema,

And he left all his clothes (lit.
shirts) there.

And he went.

And that young man called his
friend,

And he said, Young man !

He said, Come, let us go !

And he went.

It was then that he turned ;

His friend was dead.

And the wild man's shirt

He took,

And he ran away.

And he took the shirt,

He gave it to the king.

He said, My father,

He said, trouble falls on me.

He said, What trouble ?

He said, I went to construct a
fishing weir,

(And) the wild man stole from
me.

I did not understand.

I said to my friend,

I said, Let us go and watch my
weir.

We went there.

The wild man came to steal at
the weir.

He took off his shirt.

He put it between a tree's
buttresses.

My friend hid in a palm.

Myself, I hid between the but-
tresses of the tree.

The wild man came to steal at
the weir.

He took the fish out of the water,

He put them on the bank,

He pointed (his) hand to his
shirt,

I t̄a nyema,
 Ke nyenga ti ha.
 Ngì bandéa dogboyusui ma,
 Ngē, Ko!
 Bia ge ba nya galéji ya-
 humama.

Ngē, ndakpe-oh!
 Dogboyusui gbe,
 I kama hinda wilema.
 A ye pe, bi toa,
 A nye wu ngiyé ma,
 I l̄k̄k̄ l̄o ngì l̄ome ma,
 I l̄o nye ma,
 Ke nyé i ha.
 Ye, na gi peni.
 Ngì nya loko lo domé ma,
 Gi to nya mba lenga,
 Ke i ha d̄owume nduvui hū.

Gì k̄o.
 Ke dogboyusui i ya a pime.
 Ta mia ta mahei ye,
 Na bi wileni.
 Ye, nga pe lo,
 Ye, ngì njiei na bā wumba.

Ye, ke,
 Ye, a li wu wa dakpaoi na

I wileni beya (= bi yeya)
 dogboi hū,

Wu wala gi to.
 Ke ti ya ti wala.
 Ye, dakpoi ji i hei ji wileni
 beya dogboi hū,

Ye, nga na ḡo pe.
 Jial̄i i lēma ngitiya.

He pointed to a fish,
 And the fish died.
 I holla'd to the wild man,
 I said, Hi!
 It is you who have been stealing
 at my weir.

I said, Friend!
 See the wild man,
 He is doing something wonderful.
 What he does is, you see,
 He puts the fish on the bank,
 He points the hand to his shirt,
 He points to a fish,
 And the fish dies.

He said, I did that.
 I pointed my hand to the shirt,
 I looked towards my friend,
 And he died in his hiding-place
 in the palm.

I do not know.
 And the wild man ran away.
 Then the king said,
 You did that.
 He said, I will arrange,
 He said, to stop that affair on
 your head, *i. e.* that is hanging
 over you.

He said also,
 Saying, Go and fetch that young
 man

That died by your hand in the
 bush (*wile* = do, a euphemism
 for *die*).

Bring him for me to see.
 And they went and brought him.
 He said, (If) this young man he
 died this death at your hand
 in the bush,

He said, I shall know that soon.
 A small child was passing in
 front.

- Ke ta mahei ke i ngi lokoi
 lōa dogboyusui lomema,
 Ke i tōa jia lōi ma,
 Ke i gula,
 Ke i ha.
 Ke i ndea dakpalōi ma, ye,
 Bi mbāi ji i hei wile beya
 dogboi hū,
 Ye, njia gbī ya bi ma.
 Ye ke, dogboyusui lōme ji
 i nya na va.
 Ye, bamani mahei a nya na,
 Nya mia, ngi njia bāma
 bumba.
 Dakpoi na ye,
 Ngī kurua.
 I segbia mahei ma.
 Ti jia lōi gbōwu.
 Ti ndakpoi be bō.
 Mahei na i navo gboto
 majia
 Kolongo dakpoi na va a
 hindei na hū;
 Kolongo dogboyusui ma
 gulé na ma.
 Ke njiei i gbeyoa.
 Ke mahei na fō i lewe nani
 I gbate gboñ,
 I lewe ngovei ma.
 Ke i yunga lenga a nasia
 gbele wō
 Ti kōi goni angie.
 Ye, nasia kpele ti kōi goni
 ange,
 Ye, ti wa,
 Ye, mu go a fōi ji.
- And the king pointed his hand
 to the wild man's shirt,
 And he pointed to the child,
 And it fell down,
 And it died.
 And he said to the young man,
 saying,
 This your friend died by your
 hand in the bush,
 He said, There is no blame (lit.
 palaver) on you.
 He said too, This wild man's shirt
 is now mine.
 He said, Because I am the
 king,
 It is I who will stop the palaver
 on your head, *i. e.* will acquit
 you.
 That young man said,
 I accept.
 He thanked the king.
 They buried the child.
 They buried the young man also.
 That king spent much money
 On account of that young man
 and the whole affair;
 On account of the wild man and
 that shirt.
 And the matter ended.
 And that king for over four
 years
 Increased in wealth,
 More than before.
 And he boasted over all those
 who before
 Had made war on him.
 He said, All those who made war
 on me,
 He said, let them come,
 He said, we will fight this year.

Ke i ti gonga a loe wa-
yakpa.

Ke ti gbi, tia be, te,
Mu kulua,
Te, kōi wọ ba mā wile,
Te, mu goa nā bi ma

Mua bi wa lo.

Ye, ngi kurua.

Ke kōi wa.

Ye, numu gbi mawueni mu
tei ji hū.

Ye, numu gbī ā kpande
wili kōi ji ma.

Ye, mu gbi, ye, a hei.

Ye, nya kōi lo,

Nga kōi ji go.

Ngi nunga gbi ke ti kurua.

Ke ti lia ti hei.

Ke ta ngi mahei ke i wa
pebu,

Ke i dogboyusui bele
yinga (=yilinga),

Ke i dogboyusui lōme
wunga,

Ke i dogboyusui gbọle
welenga,

Ke i dogboyusui vowi wua
ngi baki hū,

Ke i gbia ngitiya.

Ke kōi i wa tei hū.

Ti nunga gbi hou tei hū.

Ke ti numu wani.

Ti ngili lo ti kpelema.

Ti wa,

Ti mahei mọli, te,

Bi yema (yama) ge

Mu wa

And he gave them eight days.

And they all said,

We agree,

They said, You have desired war,

They said, (If) we fight now with
you

We shall kill you.

He said, I accept.

And the war came.

He said, Everybody, I and you,
we are in this town.

He said, Nobody shall fire a gun
in this war.

He said, All of us, he said, you
must sit down.

He said, It is my war,

I will fight this war.

And all his people agreed.

And they went, they sat down.

And the king of the town came
into the house,

And he pulled on the wild man's
trousers,

And he put on the wild man's
shirt,

And he put on the wild man's hat,

And he put the wild man's
charms on his upper arm,

And he went outside.

And the fighting came into the
town.

They (the enemy) caught all the
people in the town.

But they killed nobody.

They tied them all up.

They come,

They ask the king, saying,

You were saying the other day

That we might come

Mu kōi go.
 Mahei be ye,
 Nya ge ngi ndeni,
 Ngē, wu wa,
 Mu kōi go.
 Ye, kia bē (= gbele, time)
 na.

Ye, nya numu gbī kōi ji
 golama.
 Ye, wu kia yira.
 Ye, wū yama wu yei.

Nya kōi a houla.
 Ke mahei ke i ngi lōkō lōa
 Dogboyusui lōme ji ma
 I ngi ma,
 Ke i tōa kōi ma,
 Ke ti gbī ti ha.
 I ngi lōkōi tō dogboyusui
 lōmema ngi ma,
 Ke i lō kōisia ma,
 Ke kōisia gbī ti ha.
 Tī pande wili gōi ma.

Kōsia ti gbōyoa hala.

Ta mahei i kōi gbī vaya a
 dogboyusui lōme na a ngi
 ma.

I ndōme gbīa ngi ma.

I pu kaña,

I ndagbou.

Kō gbī i ya gui ngi lei
 ma.

Nunga gbī ti nde, tē,
 Kunafo wā gō a mahei ji.

Kamahinda i muma lia.
 Mu wa kō ma,
 Gbande i wilini,
 Tī numu wāni,

(And) make war.
 The king too said,
 I myself said the other day,
 I said, Come,
 Let us fight.
 He said, It is now the time.

He said, I will take nobody by
 surprise in this war.
 He said, You are all as one.
 He said, You will not return to
 your country.

My war will catch you.
 And the king pointed his hand
 To the wild man's shirt
 That he was wearing,
 And he pointed to the enemy,
 And they all died.
 He pointed his hand to the wild
 man's shirt on himself,
 And he pointed at the enemy,
 And the enemy all died.
 They did not fire a gun in the
 war.

The enemy all died (lit. finished
 dying).

The king of the town destroyed
 all the enemy with that wild
 man's shirt that he wore.

He took off the shirt.

He put it in a box,

He shut it.

No war could reach his town.

Everybody said, saying,
 You must never make war with
 this king.

We have magic in our midst.

We came to war,

No gun was fired,

They did not kill a single person,

Numu ji kpele i ha.
Tĩ ya we gboma.
Ke nunga ti ya,
Mahei na i lõa.
I gbate na hũ.

Igboyoa.

(But) this people all died.
They did not do it again.
And people went away,
That king was left (alone).
He grew rich there.

It is finished.

XVI.

The Woman whose Child returned to Life, and her Enemy.

Nyapōi mia wq.	There was once a woman.
Ta ngi bānga ti gbo hini ma.	She and her companions shared a husband.
Ti hini kpatengo.	Their husband was rich.
I gbēma,	She was barren,
Ī ndō leni.	She bore no child.
Ngī mbanga ti ndenga lē gboto.	Her companions bore many children.
I wa Mori ma.	She came to a Mori man.
Ye, pe ngi ndō le.	She said, Make me bear a child.
Ke Mori pea.	And the Mori man did so.
Ke i ndō léa ;	And she bore a child ;
Nyaha lo.	It was a girl.
Ngī lōi nyandengo ;	Her child was a fine one ;
I lē ngi mbanga ti nda lēnge nasia ma.	It was finer (lit. it passed) than her companions' children.
Ke ngi mba-nyahei i lōlō a ngiē.	And her fellow-wife hated her.
Ke ngi lōi na ke i gbelá.	And her child reached puberty.
Ke ti wa Sandi hū.	And they came into the "Sandi" bush.
Dōpōi la Mang-woni.	The girl's name was Mang-woni.
Ke ti ti gbia Sandi hū.	And they came out of the Sandi bush.
Mañwoni nyandengo wa,	Mañwoni was very beautiful,
I lewe ngi mba Sandi yōi nasia ma.	She passed her companions in the Sandi bush.
Ke nyapōi ngi mba nyahei	And the woman's fellow-wife
Ke i hōna lenga	Made witchcraft

Ngi mbai nyahei lōi ma,
 Ke i hōna lenga Mañwoni
 ma.
 Ke i ha.
 Nyapōi i wolo ;
 I wōnga ngau nani ;
 Ngi lōi yakpei i wōnga
 ngau nani.
 Ke ndōbela ke ti ngi ma-
 mamau golonga.
 Ndōpōi hani.
 I li ndō.
 Ke pumō gowōli ke i lō
 angie.
 Ke ta ta ti so wea.
 Dōpōi ke pumōi i ngi go a
 navō gboto.
 Nyapōi i wolo ngi lōi va
 ngau nani na.
 Ke pumōi na ta be ngi
 yafé na.
 Ke i nyapōi mamamau loa.
 Ye, nyapōi ji ge ngi ngi
 mamamau loma.
 Ngi ngi lōi yama ngelema-
 hū.
 Kpindi na ke nyapōi i la.
 Ke i hengá a pumoi na,

 Ta ngi lōi ti heni kōtu wele
 hū,
 Navō gboto.
 Dōpōi ye pumōi ma,

 Ye, ngi nji lo.
 Ke pumōi ndea nyapōi ma,

 Ye, ngi bi mamamau golo,
 Ye, ngole ji gbi ba pile
 ngelemahū.

Against her companion's daugh-
 ter,
 She made witchcraft against
 Mañwoni.
 And she died.
 The woman wept ;
 She wept for four months ;
 She wept for her only child four
 months.
 And the dwellers in the lower
 world felt sorry for her.
 The girl died.
 She went to the lower world.
 And a white man loved her.

 And he and she married.
 And the white man gave the girl
 much money.
 The woman wept for her child
 those four months.
 And that white man he too was
 a spirit there.
 And he saw the woman's sorrow.
 He said, I have seen this wo-
 man's sorrow for a long time.
 I will return her child to the
 land of the living.
 That night the woman lay down.
 And she dreamt of that white
 man,
 (That) he and her child lived in
 a stone house,
 (With) plenty of money.
 The girl said to the white
 man,
 Saying (that) it is her mother.
 And the white man said to the
 woman,
 He said, I feel sorry for you,
 He said, Making all this weep-
 ing in the land of the living.

Ye, nya mema ndō

Kolongo bi lōi jī hindahū.

Ye, ngelewa sina,

Ye, bi li bi lōi gambe ma.

Ye, bi segbule bumbu,

Bi gbe ngale ma,

Ke kōnde bumbu ;

Li bi lō kambé ma.

Ye, bi lōi, ye, nga velioma
sina ;

I wa bi gama.

Ye, kulongo le.

Ngelewo i kōndé bumbu,

Ke segbule,

Ke ngale ;

I li.

I ngale fōmbō kambé ma,

I kōndé lō kambé ma,

I segbulé ho mba.

Ke pumōi nde ngi ma a
kpindi,

Ye, bi lōi i gbia sina ka-
mbé hū.

Ye, bā humbu a gbundé
ma.

Ye, gbema !

A tei gala sawa.

I wa bi gama ;

Bi hō.

Ke ngelewa nyapōi i hi
kambé ma.

I ngule yīa.

Ye Mañwoni !

Ya ha Bondo.

He said, I am hearing down
below

All about your child's affair.

He said, At daybreak to-morrow,

He said, go to your child's grave.

He said, Take your rattle,

Add the mat to it,

And take the mortar (for pound-
ing grain) ;

Go and put them on the grave.

He said, Your child, he said, I
will present her (to you) to-
morrow ;

She will come to you.

She said, All right.

At daybreak she took the
mortar,

And the rattle,

And the mat ;

She went.

She spread the mat on the grave,

She stood the mortar on the
grave,

She held up her rattle.

And the white man told her in
the night,

He said, Your child will come out
to-morrow from the grave.

He said, Do not be in a hurry to
embrace her.

He said, Stop !

She will go round the town three
times.

She will come to you ;

Catch her.

And at daybreak the woman sat
at the grave.

She sang.

She said, Mañwoni !

Go to-day to the Bondo bush
(same as Sandi bush).

Mañwoni wa !
 Nyapōi i ngulé na yia.
 Hawa pu gbē ma
 Ke ndōpōi ke i gbia kambe
 hū.

Ngī wui na kanī gbōli na
 pun hondro nugboyongo.
 Ngī lōkōi jī gbi kanī pumōi
 feni.

I gbia,
 I li a pime,
 I tei gala sawa,

I wa ngī njei gama.
 Ke ngī njei bundea ma.
 Ke navōi na kpi,
 Ke kambé na,
 Ke i wotéa kotu wele ;
 Tawai i le na.
 Nyapōi na i ndōi leni,
 Ke i gbate a ngelemahū.
 Ke ngī mba nyahei ke i na
 lōa,

Ke i gbalea ngima.
 Ke ngī nda lōi na ke i
 yiamā,
 Ye, gbe ?
 Gba ti nda lenga ta ha,
 Ta ti gbate ;
 Bia bē ha.
 Ye, ha-oh !
 Gi gbate.
 Ke i hōna lea be ngī lōi ma.

Ke ngī lōi ha.
 Ke ti kpōwua
 Ngī mba nyahei nda lōi
 gambé belanga.
 Ke nyahei na ke ta be i yia
 pumōi gama ;
 I wolo lō fere.

Mañwoni, come !
 The woman sang that song.
 In ten hours' time
 The girl came out of the grave.

Her head was of gold, twenty
 hundred pounds' worth.
 Her arm was all gold that the
 white man gave her.

She came out,
 She went running,
 She went round the town three
 times,

She came to her mother.
 And her mother embraced her.
 And all that money,
 And the grave,
 It turned into a stone house ;
 It was finer than any in the town.
 That woman she bore the child,
 And she was rich in the world.
 And her fellow-wife saw that,

And it hurt her.
 And she used to scold her own
 child,
 Saying, Why is it ?
 Other people's own children die,
 They grow rich ;
 (But) you will not die.
 She said, Die !
 (So that) I get rich.
 And she made witchcraft also
 against her child.
 And her child died.
 And they buried it
 Near the grave of her fellow-
 wife's own child.
 And that woman she too howled
 at the white man ;
 She wept two days.

Pumōi be, ndōpōi nji i yia
nya gama lō fere ;

Ye, ngi nje golo ji wi
lēma.

Ye, nga ngama lo sina.

Ke nyapōi be i hengá a
pumōi,

Ye, wa sina bi ngule yia
bi lōi gambé ma.

Ye, ngi gbema i wa bi
gama.

Ke nyapōi i hengá.

Ngelewo i yie (yiai) numu
wōma.

Ke i ya,

Ke ta be ke i ngale wu-
mbúa,

Ke i segbula wumbúa,

Ke i kōndé bumbúa,

Ke i ya kambé ma.

I kōndé lōa kambé ma,

Ke i ngale vōmbōa kambé
ma,

Ke i segbulé hōa mba,

Ke i ngule yia.

Ye, Mañwoni !

Ye, ya ha Bondo ! Mañ-
woni wa !

Ke ngi lōi i gbia kambe
hū,

I fō be ngi bwambu.

I lī lōni.

Ngī lōi a gbia kambe hū.

A boyo,

Ke i gbundéa ma.

Ke ngi lōi i lēa ndia,

Ke i kūtī (kutu = short)
na i lō neleya.

The white man too (said), This
girl's mother has been howling
at me for two days ;

He said, her mother is making
this weeping.

He said, I will send her back to-
morrow.

And the woman dreamt of the
white man,

(That) he said, Come to-morrow
and sing at your child's grave.

He said, I will let her come to
you.

And the woman dreamt.

At daybreak she spoke to no-
body.

And she went,

And she too took a mat,

And she took a rattle,

And she took the mortar,

And she went to the grave.

She stood the mortar on the
grave,

And she spread the mat on the
grave,

And she held up the rattle,

And she sang.

She said, Mañwoni !

She said, Go to-day to the Bondo
bush ! Mañwoni, come !

And her child came out of the
grave,

as far as its arm-pits.

She did not restrain her heart.

Her child comes out of the grave.

It is not finished,

But she embraced her.

And her child was cut in half,

And part remained above ground.

Ke navōi i gbia,
Ke i maluyéa a kōnde gutī
na kambé ma.
Nyapōi na ge na mia wō
Tōlō i nyandeni.

And the money came out,
And it changed into half of the
mortar on the grave.
That was the fate of that woman.
Jealousy is not good.

XVII.

The Dream that vanished through Disobedience.

<p>Tamo mia wɔ. Ta ngi mbanga ti li njei hũ. Ti kpele kahã ti yeya. A mba-lẽ kpɛi. Ti hijia, Ti li, Ti fɔ njeima. Dɔle gbongo ngi la. I kpohũi gbia ngi gahei mahũ, I me, Ngi gɔi ve. I li, Ke i ligbi ngi gaheima, Ke i ya, Ke i yĩnga. A yini ke i hengá. Ke i gbia tawaihũ. Ke i ya ta mahei gama. Ke ta mãi i lõnga angie. Ke i ngi gonga a nyaha. Ye, mu hei na mbe. Ye, bã yã li wu yei. Fa, nya lɔi ji jɔ. Dɔpɔi belango. Ta mɔi ye, ngi kurua.</p>	<p>There was once a man. He and his friends went to the water. All of them had baskets. It was cutting time. They got up, They go, They reach the water. His mouth was very hunger. He took the flour from the top of his basket, He ate, His belly was filled. He went, And he leaned against his basket, And he went, And he slept. As he slept he dreamt. And he went out of the town. And he went to the king of the town. And the king of the town liked him. And he gave him a wife. He said, You stay here with us. He said, Do not go back to your country. So marry my daughter. The girl is full grown. The man said, I accept.</p>
---	--

Ke ta be mani yatemo
angië.

I li dogboi hũ.

I mani yate hũ guhango.

Jiei ji nyoko na a li Takwa.

Ke i ya,

Ke i kotu wai maléa,

Kotĩ belengo.

Kea nu vu na.

Ke manĩ i yatéa,

Ke i gboyoa.

Ngelewo i li na.

Ke i hūef wā pu a ngendé
na.

Ke i lewéa la.

Ke i gbianga kotĩ mahũ.

Kotĩ ye, Kpana!

I wōte.

I moli, ye,

Yo njiei leni?

Ye, nya le.

Ye, bia bi ye?

Ye, nya na kotĩ.

Ye, gbele?

Ye, bā li a hūef na.

Ye, gbe? nya kei.

Ye, fe be gi me.

Ye, ga bi baté lo.

Hingdei na dogboi na hũ i
gua na fō yira;

Numu gbi ta ngu ta gba-
hama.

Ye, hūei ve ngi me.

Ga bi baté lo.

Ye, nya kei!

Now he was a trap setter.

He went into the bush.

He made a trap far away.

The journey was as far as Tarkwa
(i. e. from Sekondi¹, Gold
Coast).

And he went,

And he met a large rock.

The rock was bearded

Like a living person.

And he constructed the trap,

And it was finished.

At daybreak he went there.

And he killed ten beasts on that
morning.

And he passed on.

And he came out on the rock.

The rock said, Kpana!

He turns.

He asks, saying,

Who spoke?

It said, It is I.

He said, Who are you?

It said, I am the rock.

He said, What is the matter?

It said, Do not take away that
meat.

He said, What is it, my father?

It said, Give it here for me to
eat.

It said, I will make you rich.

(That affair in the bush had
lasted now one year;

Everybody got tired of trying to
wake him.)

It said, Give me the meat to eat

I will make you rich.

He said, My father!

¹ The story was told me at Sekondi.

Ye, nga hūei ji fe biye.

Ye, ngi wā lo jieī hū.

Ta mahei i ngi lōi vea mbe,

Ye, ngi jōlo.

Ke nya va navō gbī nī yeya

(= nya yeya).

Mani yatemo bama angē.

Hūei ji mia ga pa,

Ga fe mahei we.

Tamia nga pile nya hingdei

a ne ngi lihū,

A gbwe ngi lōi ji hinda ma
mbe.

Ye, bā gili a ná.

Ke ndakpalōi ke i hūei vea

kōtī ye, hūa pu.

Kpele gbī kōtī a na wile a

dakpalōi na.

Ke ti ndakpalōi nyahei wua

Sandihū.

Gau nani i Sandi hū.

Hani gbī dakpalōi i fe nya-
ha gami.

Dakpalōi i wa dogboi hū

kōtī gama.

Ye, keke,

Ye, bē wō ba nya baōlo.

Ye, tia nya nyahei gbiama

Sandi hū.

Ye, bā gili a ná.

Ye, ndōle ji gbele, ye, tōkō

nya yeya.

Kōtī i nde ndakpalōi ma,

Ye, bi ya hū-i-yi fele,

Bi wa nya gama.

Ke i ya hū-i-yi fele.

He said, I give you this meat.

He said, I killed it on my journey.

The king of the town gave me his
daughter,

He said I should marry her.

And as for me I have no money.

I am a poor trap setter.

It is this meat I kill,

So that I may give it to the king.

Therefore I (try to) make my
work (lit. affair) please his
heart,

(Because) he has left alone (said
nothing about) his daughter's
affair.

It said, Do not trouble about that.

And the young man gave the meat
to the rock, ten beasts.

Every time the rock did so with
that young man.

And they put the young man's
wife into the Sandi bush.

She was four months in the Sandi
bush.

The young man gave nothing for
the woman.

The young man came into the
bush to the rock.

He said, My father,

You said before you would set me
up (lit. cure).

He said, They are bringing my
wife out of the Sandi bush.

It said, Do not trouble about that.

It said, All this country, he said,
their hand belongs to me.

The rock said to the young man,

He said, Go away for two days,

(And) come to me.

And he went away for two days.

Ke fōlī ji nyaha ta Sandi
gbia.

Ke i ya kōtī gama.

Ye, keke!

Ye, bē wō, bē, ngā gili a na.

Ye, ngi wa.

Ye, ma ye pe nā?

Kōtī ye, ngē wō ga bi bawō
lo.

Ye, bā gili a ná.

Ye, bi yama lī (= līwī).

Ye, bi bawo vōlō-gbia ha.

Ke i ngi yama līwīa.

Ye, bi yama wō.

I ngi yama wō.

Navō gahei hondo fere.

Ye, Kpana!

Ye, ngē wō ga bi bawō lo.

Ye, bi bawō volo-gbia ha.

Ye, bi yama wō,

Mbogbe wa ngeya.

Ye, bi nguli lē hondo fere.

I nguli lē hondo fere.

Ye, bi yama lī.

I ngi yama lī.

Nū vu hondo fele na.

I maluvīa hinga hondo
yira;

Guru hondo yila i pekeí na
kpele ti maluve a nya-
hanga.

Ye bi yama wo.

Ke Kpana i ngi yama wo.

Ti kpele nunga atie.

And this day the woman comes
out of the Sandi bush.

And he went to the rock.

He said, Father!

He said, You said before, saying,
I was not to trouble about it.

He said, I come.

He said, What are we to do now?

The rock said, I said before I will
save you.

It said, Do not trouble about it.

It said, Shut your eyes.

It said, You will be all right at
sunrise to-day.

And he shut his eyes.

It said, Open your eyes.

He opened his eyes.

There were two hundred baskets
of money (there).

It said, Kpana!

It said, I said before I will save
you.

It said, You are all right at sun-
rise to-day.

He said, Open your eyes,

There was a big cutlass in his
hand.

It said, Cut two hundred sticks.

He cut two hundred sticks.

It said, Shut your eyes.

He shut his eyes.

(And) two hundred living persons
were there.

It changed them, one hundred
were men;

The other hundred sticks all
changed into women.

It said, Open your eyes.

And Kpana opened his eyes.

They were all persons.

Kotī i nde Kpana ma,
 Yē, ngē wō
 Ga bi bawo lo.
 Ye, nu vu hondo fere ji,
 Ye, li a tie.
 Ye, navō gahei ji kpele,
 Ye, li atiē,
 Li bi nyahei gwela (= gōli
 la).
 Ke i ya a kpi tei hū.

I li.
 I nyahei gōli a navōi na.

Kotī i nde Kpana ma, ye,
 Nyahei na, ye, ti fenga
 biye,
 Ye, wa ta a la lō wayakpa,
 Bē soro.

Ye, Bi solonga,
 Ye, bē gbate.
 Ke ta ta ti ya ti la.

Ti yī lo wō fela ē soro.

Yi wayakpa bindi ma
 Ngi nyahei ye,
 Bī nya jole (= joloi).
 Nga gbele lo bima,
 Ke i songa,
 Ke i wunga.
 I heni kahei bu njela.

Aye i ngi wōma gbele,
 Kula gahi na wō ngi wōma,

Kpele i lula,
 Kahibui lulanga wōma.

The rock said to Kpana,
 Saying, I said before
 I would set you up.
 It said, These 200 living persons,
 It said, Take them.
 It said, All these money baskets,
 It said, Take them,
 Go and pay for your wife with
 them.
 And he took them all into the
 town.

He goes.
 He pays for his wife with that
 money.

The rock said to Kpana, saying,
 It said, That woman that they
 have given you,
 It said, You and she lie together
 eight days,
 (But) you must not join with
 her.

It said, If you join,
 It said, You will not be rich.
 And he and she went and lay
 down.

They slept seven days, and he did
 not join with her.

On the eighth day at night
 His wife said,

If you do not join with me
 I will leave you,
 And he joined with her,
 And he woke up.

He sat under the basket at the
 waterside.

When he looked behind,
 His cloth and the basket that he
 had before on his back,
 Had all rotted,
 The bottom of the basket had
 rotted on his back.

Na mia, nū layia gbialahū ī nyandeni.	So it was, disobedience was not good.
A kōtī na layiahū wō	If he had listened to the Rock's word
A gbate lo.	He would have been rich.
Ke ī ngī layia-hūī wō.	But he did not listen to what it said.
Tamia i wile i nyani.	So it came about that he became poor.
Na wōma yira, i hengá wo ē lōma.	Once again what he dreamed of did not remain.
Dapoi i hengá wī'e (= wile) na a lōma wō,	If what the young man had dreamed of had remained,
Hengá gbī numu a pi'e (pile) a lōma.	Everything a person dreamed of would remain (as a fact).

XVIII. SONGS.

Nos. II. to VIII. by a Panguma man.

I.

Dogboi a ye jiji mua le.	When you see the bush shake it is we.
So ! bi wani-oh, eh !	So ! you have not come !
Ke bi lōa, kere ?	And you are left, is it not so ?

(Sung by women in the Bondo bush.)

So, an important personage in the Bondo bush.

II.

Lines 2 to 7 in a monotone.

Yia wi yandova i hi !	Ah ! he sings, my lover, yes, indeed !
Mua bōwo lōpō mua pebu,	We are an ignorant boy, we come into the house,
i wōte pema ;	(he turns to the wall ;
i nōwe yange we ;	he scratches his crawl-crawl ;
i we wa.	he does so plenty.)
Kā i nyama, nya nje nya le wō,	No dirt is on me, my mother bore me long ago,
Kā i nyama nya wui lani	No dirt is on me, my head lay
Kia guli hū (<i>in bass voice</i>)	As in a pillow
Guli wango (<i>even low voice</i>).	Spotlessly clean.
Yia wi yandova i hi (<i>high-pitched voice</i>).	Ah, he sings, my lover, yes, indeed !

yia wi	= ? precise rendering.
i hi	= e hiye, indeed.
crawl-crawl	= a skin disease.

III.

Mba nyā.	My fellow wife.
Langa vali ga gbia ga hema fele.	I pull cassada, I do so twice.
Gbengbe kunya, kunya, kunya !	A big bundle, it comes ! it comes ! it comes !

Nyā = nyaha.

Kunya, a word used when pulling up something by the roots that breaks the ground.

IV.

Jō-le hinde na-oh!
Jo-li na ge!

There is a deserted place there!
Show me that deserted place!

Line 1 by a man; line 2 by a woman.

Jōle, joli = different pronunciation of definite form of njōla, desolation, etc.

V.

A lekpe mbegī nya yengele
goe je yakāma.

Give me a chance (or place) to
pick my "crinere" at the
water side.

Nyahei i le ngeleya.

The woman cannot climb up (a
tree).

VI.

Bola tōwe, bola tōwe, kpa-
ngba ta!

O pumpkin neck, pumpkin neck,
O big pumpkin!

Di mbe-oh, gemoi! dimbe!
ga li dogbo ma.

Beat me, drummer, beat me. I
am going into the bush.

Translation is as given by the singer.

neck may be rendered *vine* or *runner*.

di = ndewe.

kpangba ta = doubtful.

gemoi = doubtful.

VII.

Sombo! bia na, i ye, ey e,
e? (*deep voice*).

Sombo! how are you?

Bagoë! Sombo! biana i
hiye?

Bagoë! Sombo! how are you
indeed?

Jama! bia na ey e, e?

Chief, how are you?

Nyahali jama! bia na i
hiye? (*rising voice*).

Jealous chief, how are you indeed?

Sombo, woman's name.

Bagoë, man's name.

ey e, *e* has no meaning.

VIII.

O ma ngewo gē jundu ge- lema hongē!	O God! I swear not by heaven, O God!
Nyangbawula! ba to gei jondo ngilime hongē.	Nyangbawula! you see I swear not by heaven, O God!
Ngi namubo, gā gula kōtī- ma be, hongē!	If I slip, I do not fall on the stone here, O God!
O ma ngewo, gē jundu gilima, hongē!	O God, I swear not by heaven, O God!

Nyangbawula = a man's name.

IX.

Ngī gbate-oh, nga ha lo.	I am rich (and) I shall die.
Bī nyani-oh, ba ha lo.	You are poor and you will die.

X.

Sung at the Skipping Rope.

E, E, ye! e, e, ye! e Gbwa- ndo.	E, E, ye! e, e, ye! Eh! Gbwando.
Mu gbē go, e, e, ye! e, e, ye!	Let us play, e, e, ye! e, e, ye!

Gbwando = a man's name.

XI.

Sung at the Skipping Rope.

Kō Kōndō! Kōndō!	Hi! Grasshopper! Grasshopper!
Ma wuē! mu dōnga-oh.	I and you, we stand up (together).

**RICHARD CLAY & SONS, LIMITED,
BREAD STREET HILL, E.C., AND
BUNGAY, SUFFOLK.**



ALDERMAN LIBRARY

The return of this book is due on the date indicated below

DUE	DUE
9/30/66	

Usually books are lent out for two weeks, but there are exceptions and the borrower should note carefully the date stamped above. Fines are charged for over-due books at the rate of five cents a day; for reserved books there are special rates and regulations. Books must be presented at the desk if renewal is desired.

5-30-57

MX 001 189 884



**IDEAL
BOOKSTORE**
1125 Amsterdam Ave.
Opp. Columbia Univ.
New York 25, N. Y.

